The CATHOLIC CASE STATED.

NATIONAL EDUCATION.

1859.

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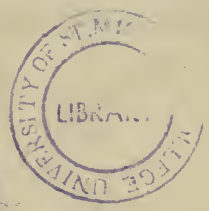

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MIXED EDUCATION.

THE

CATHOLIC CASE STATED;

OR,

PRINCIPLES, WORKING, AND RESULTS

OF

THE SYSTEM OF NATIONAL EDUCATION;

WITH SUGGESTIONS FOR THE

SETTLEMENT OF THE EDUCATION QUESTION.

MOST RESPECTFULLY DEDICATED TO

The Catholic Archbishops and Bishops of Ireland.

BY

A CATHOLIC LAYMAN.

DUBLIN:
JOHN MULLANY, 1, PARLIAMENT-STREET.
London: The Catholic Publishing and Bookselling Company (Limited),
61, NEW BOND-STREET; & 1, PARLIAMENT-STREET, DUBLIN.
1859.

TO

THE MOST REVEREND AND RIGHT REVEREND,

THE CATHOLIC ARCHBISHOPS AND BISHOPS OF IRELAND.

My Lords Archbishops and Bishops,

In invoking the venerated authority of the Hierarchy of the Irish Church, as a recommendation of this work to the Catholics of Ireland, which I do with the most profound respect and deepest reverence for your Lordships, I am not, I trust, insensible to the solemn obligations which I hereby contract. The circumstances under which I entered upon the statement of the Case of Catholics, in relation to the Principles, Working, and Results of the National System of Education, being known to some of your Lordships, it is sufficient for me here to add, that this arduous labour has been undertaken in obedience to a call of the Church.

In the discharge of this duty, I have aimed at truth, justice, and moderation; to the utmost of my power, I have avoided all reference to individuals, beyond what was required for the elucidation of my subject; and, where such reference became necessary, my anxious desire has been to confine the discussion within the strict limits of their conduct, as affecting the public question. In submitting this work for the judgment of your Lordships and of my country, I am well aware of the conflicting opinions which its publication is calculated to provoke, and of the serious responsibility which attaches to its statements. These feelings, My

Lords, have dictated to me the mode of treating the subject, and enlarged a projected Pamphlet into the present Volume. Owing to many causes, some inherent in the subject, others arising from the *laisser faire* tendencies of the people, but the most of them resulting from powerful influences which sustain the National System, I anticipated not only indifference, but incredulity, and, possibly, a large share of censure, should I publish a statement of the abuses and evils of the System, unsupported by evidence at once, clear, full, and incontrovertible. With an experience of Popular Education large in extent and varied in kind, and a command of the amplest materials of information on the subject, I addressed myself to the preparation of this Case with those difficulties present to my mind, and influencing me from its first conception to its final completion. I venture to express reasonable confidence, not that the work will escape attack, but that it is beyond the power of any one to controvert its leading statements, or disprove any of the general conclusions drawn from them. You will observe, My Lords, that the evidence adduced, in support of the propositions which I advance, is of the highest order, and embraces the sworn testimony of a number of persons eminent in station—Parliamentary Inquiries and Returns—Official Reports, Correspondence and Papers—Extracts from numerous Works on the Education Controversy—various Ecclesiastical Documents, and many peculiar sources of information of the most important character. In fact, the unexpected delay in the publication of the Book, has arisen mainly from the difficulty of arranging and weighing the huge mass of evidence at my disposal, a fraction of which would suffice to prove the conclusions here established.

Upwards of twenty years ago, some of the most illustrious Members of the Irish Hierarchy, with a sagacity and foresight truly marvellous, pointed out and predicted many of the very results

which, unhappily, My Lords, it has fallen to my lot to chronicle and verify. Numerous Resolutions and Pastorals of the Irish Prelates, Rescripts from the Court of Rome, and Decrees of the Council of Thurles—all of which are here set forth—sufficiently attest the jealous watchfulness of the Church, in reference to the operation of the system of instruction pursued in National Schools. The duty of a Catholic is so clearly enjoined in the precept, "*Hear the Church*," that mine, *as a layman*, has been chiefly confined to an examination of the practical working and effects of the present scheme of Primary Education, and to an exposition of its principles, in their relation to Catholics, leaving untouched all dogmatic opinions on the general Question.

In the Preface, My Lords, will be found a succinct account of the plan of this Work. Every sheet of it was submitted, for revision, to a distinguished Ecclesiastic, whose knowledge of the subject is extensive; lest, through oversight, anything objectionable, or unbecoming a Catholic might have crept in; and, I did myself the honor to lay it, from time to time, in portions, before the Four Archbishops.

The Catholics of England, of Scotland, and Wales, of Upper and Lower Canada, of Prince Edward's Island, Newfoundland, Malta, and Australia, have obtained Catholic schools, supported out of the public funds, and free from non-Catholic interference with the moral and religious portion of the instruction; while of the Catholics of the whole Empire those of Ireland alone are enslaved by a System of Education whose dangers are no longer matter of doubt, and with an extension of which we are now threatened. If the present Volume assists your Lordships, at this crisis, in your deliberations on the relation of Catholics to the State, in the matter of Education, or, if it should prove the means of leading either the laity or the Clergy to a closer examination of this

important question, I shall feel grateful, at having been made the unworthy instrument of some good to The Church, and to my Country. With sentiments of most profound veneration for your Lordships, and humbly imploring your Benediction on this Work, its object, and its author,

I have the honor to remain,

My Lords Archbishops and Bishops,

Your most obedient, faithful servant,

A CATHOLIC LAYMAN.

Feast of St. Patrick, 1859.

PREFACE.

THE object of this work being clearly set forth in its Title, and the circumstances under which it has been brought out in the Dedication, we shall, in a short Preface, submit the plan upon which it has been drawn up. Designed to exhibit a faithful statement of the relations of the National System to Catholics, the main controversy in the Education Question having ever hinged upon the Religious Element, the Volume is chiefly devoted to this important part of the subject, and the scheme of the entire work, may be thus exhibited:

Introduction—Chap. i. p. 9.

Educational Systems, previous to 1831; National System, and its *principles* in reference to Religion—Chap. ii. p. 14.

Common or *combined* Religious Element—Chaps. iii. iv. p. 23.

Separate Religious Instruction; Rules for,—Chaps. v. vi. p. 54; Practice of,—Chaps. vii. to xi. p. 96.

Constitution of National Board and its Central Administration—Chap. xii. p. 253.

Central Training Institution.—Teachers—Chap. xiii. p. 291.

Inspection.—Agriculture—Chap. xiv. p. 319.

Educational and Literary Results of System.—Trust-Deeds of School-houses—Chap. xv. p. 344.

The Irish Catholic Prelates.—Final Suggestions—Chap. xvi. p. 368.

In treating of the Rules of the Board respecting *Separate* Religious Instruction, we have considered them under four heads: *the Persons by whom*, *the Place where*, *the Time when*, and *the Pupils to whom it should be imparted*—and, under the various classes of schools, we point out all the agencies in their management, teaching staff, and general economy, which bear upon the moral, as well as religious instruction of Catholics, in illustration

of which, we would especially refer to the *Workhouse*, *Model*, and *Convent* schools, Chap. ix. p. 163. We beg to call attention, under these heads, to Chapters vi. and vii., as proving the proselytising character of the changes made in the Rules of the National Board, and the successful operation of these Rules in Ulster. The account of the Constitution of the Board, of the Central Establishment, and of the mode in which the administration is conducted will be read, we have no doubt, with much interest, and the Chapter on the Training Department, including the statistics respecting the whole of the National Teachers, refers to subjects of the deepest importance. The advocates of Competitive Examination may draw from the Chapter upon the Inspection Department material to support the general soundness of their views, but our limited space prevented us from extending our observations upon the Agricultural scheme beyond a brief account of the staff and also of the moral training in the Albert Institution, Glasnevin, with a useful table of statistics of the department, drawn up from the Report for 1857. The Chapter on the Educational and Literary Results of the System is more condensed than we could have desired, yet it suggests matter for grave reflection. The British and the Irish Systems are placed in striking contrast in the discussion upon the question of the Vested Schools and the Trust-Deeds; and, in the concluding Chapter, we give a brief sketch of the entire proceedings of the Catholic Bishops of Ireland in reference to the National System. At the close of several of the chapters we give a series of the propositions which are established in them, and at the conclusion of the work we give, in similar form, a statement of the leading abuses which we have proved to have grown out of the System. The simple plan of the work, as here sketched, the general and also the copious particular contents which head the chapters, and the marginal references which are through the work, almost supersede the necessity for an Alphabetical Index; should the work reach a second edition, we shall, nevertheless, add to it an Index of this kind.

The results and the practical working of an Institution, like that of the National Board, vast in extent and varied in its operations, could be exhibited only by detailed statements of separate transactions illustrative of classes of cases, by an account of the official conduct of individual agents under it, and by exemplifications of the general action of its administration through particular instances, and this explanation will, we trust, satisfy our readers as to the absence of all feelings of personal antipathy or partiality, where we are compelled, by a sense of duty, to publish transactions which reflect on the character of individuals in the Public Service.

We cannot conclude without adverting, as we now do with the warmest and deepest feelings of gratitude, to the important support, which, during the past year, the Liberal section of the Irish Press has rendered to the cause of Catholic Education, and it must afford these able Journalists sincere satisfaction, to witness with what a large amount of success. The great Cork Meeting, held on the 2nd Inst., the Meetings which are projected, the attitude assumed by the Catholic Members of Parliament, and the tone and terms of the Lenten Pastorals of the Archbishops of Dublin and Tuam, and of the Bishops of Meath and Clogher, all give hope that the advent of the settlement of the Education Question has arrived. To a few devoted friends, whose wise counsel, kind sympathy, and continuous labor, guided, sustained, and improved the Statement of the Case of Catholics, A Catholic Layman begs, here, to tender his grateful thanks.

Feast of St. Patrick, 1859.

CONTENTS.

CHAPTER I.—*Introductory.*

Number and importance of Educational Institutions now under public consideration.—Debate of last Session upon the Irish National System.—Object of the present publication. - - p. 9

CHAPTER II.

THREE CENTURIES OF SCHOOLS IN IRELAND.—NATIONAL SYSTEM OF 1831.

Parish, or Common Schools, and other Institutions for the Education of the Poor.—Circumstances under which the National System was proposed and introduced.—Original design was combined literary and moral, and separate religious instruction, each to completely exclude the other.—Resolutions of the House of Commons, in 1828, the real foundation of the system framed by Lord Stanley, in 1831.—Appointment of the new Commission.—Early and radical changes insidiously intrduced, - - - p. 14

CHAPTER III.

SCHOOL BOOKS AND LESSONS EXCLUSIVELY RELIGIOUS.

Scripture Extracts—Sacred Poetry.—Lessons on the Truth of Christianity, and Lessons on Christian Evidences.—General Lesson and Ten Commandments.—Summary, - - p. 23

CHAPTER IV.

THE CLASS BOOKS, AND THE RELIGIOUS ELEMENT IN THEM.

Use of the Class Books of the National Board *practically* compulsory, owing to monopoly.—Authorship of the Class Books.—Commissioners' own account of the character and extent of the moral, religious and devotional element in the Class Books for *Combined Instruction.*—Methods of Teaching.—Proofs of proselytising through the use of Books.—Sullivan's Literary Class Book.—Young's Manual of Infant School Training.—Magnitude of the working of this dangerous System.—Dean Dawe's work on Education.—Sullivan's Complete Dictionary.—Propositions proved in this and in last chapter, - - - p. 35

CHAPTER V.

SEPARATE RELIGIOUS INSTRUCTION.—RULES, SECTION I.

Original Rules, admirably adapted to prevent Proselytism.—Statistical Return, by Provinces, of number of Schools (vested and non-vested); Religious Persuasion of the Pupils; of the Teachers; and of the Management.—Local distribution, through the Provinces, of Children of each persuasion in National Schools.—Catholic

Children in National Schools under Protestant Managers exceed 70,000, or over five times the number of Catholics said to be in Church Education Schools.—Rules as to Religious Instruction.—Four Categories, the *Instructors*, the *Place*, the *Time*, and the *Pupils*.—First Category, Schismatical principle of present Rule as to Catholics proved.—Sworn Evidence of Chief Officers of the National Board most alarming.—Second Category, History of change of Rule for the Presbyterians and against the Catholics.—Third Category, several changes of this Rule, also for Presbyterians and against the Catholics.—Treatment of Convent and other Catholic Schools, - - - - p. 54

CHAPTER VI.

SEPARATE RELIGIOUS INSTRUCTION—RULES, SECTION II.

Fourth Category, Pupils who are to receive the Religious Instruction.—Principles laid down by Commissions of 1812, and 1824-5; Resolutions of the House of Commons, 1828; Lord Stanley's Letter.—Temple Meeting-House School and Synod of Ulster, 1833.—Patrons and Teachers required to *exclude* Children from any Religious Instruction at which their Parents *did not direct* them to be present.—This proved by Commissioners' Rules and Report from year to year; Sworn evidence before Parliament (1837); Patrons' Queries pledging themselves to enforce this rule; Leases and Bonds; Poor Law Act (1838); Junction of Synod of Ulster, 1840; Instructions to Inspectors; and by Resistance, on the part of Presbyterians and of the Church Education Society, to the Rule.—Attempt to introduce a change in 1845, when Charter was granted, a failure.—Correspondence with Archdeacon Stopford, 1844-7; Radical change of Rule and of System, November, 1847.—Mode, time, and circumstances of change.—Evidence in 1854, as to this measure.—70,000 Catholic children exposed to proselytism.—Commissioners have forfeited all claim to the confidence of Catholics, and any *mixed* System of Education for the Poor should, from the experience of this, be reprobated by Catholics, - - - - - p. 75

CHAPTER VII.

THE PRACTICE OF SEPARATE RELIGIOUS INSTRUCTION—SECTION I.

Official Notifications respecting Religious Instruction.—Bible-class, Prayer and Catechism in Presbyterian Schools.—Proofs that the Catholic pupils join in Religious Instruction with Presbyterians and Protestants—Conflicting Official action in the cases of Bessbrook Factory, and of Youghal Convent Schools.—Suppression of portion of a General Report, exposing the anti-Catholic practices in Ulster; Order of Parliament to supply this suppressed portion.—New Rule of 1855; Notice to Parents that their children are undergoing proselytising instruction; cases to which notice does not apply; retrospective action denied to Notice.—Presbyterian National Schools used for Evening Lectures, Prayer-Meetings, Psalmody, and as places of *Public Worship*, p. 96

CHAPTER VIII.

THE PRACTICE OF RELIGIOUS INSTRUCTION—SECTION II.

Schools under Protestant Patrons in Leinster, Munster, and Connaught; notices of abuses in several of these schools.—Ballindine Schools, Mayo; proceedings in this case by the National Board and in the House of Commons; practical illustration which this case affords of the principles and working of the present System.—Summary of evidence adduced, proving the dangers to which 70,000 Catholic children are exposed in National Schools under non-Catholic Patrons throughout Ireland, - p. 124

CHAPTER IX.

THE PRACTICE OF RELIGIOUS INSTRUCTION IN SCHOOLS UNDER MIXED PATRONS—SECTION III.

Distribution of Catholic children in National Schools under Protestant, Mixed, and Catholic Management.—*Workhouse Schools;* Poor Law Staff, Protestant; Religion of Workhouse Teachers and Pupils.—Vast social importance of the education of Destitute Juveniles; Special Inquiry of 1853-4, and General Report of its results; Poor Law Commissioners' attack on this Report; Vindication of Report against the attack; Dishonest shifts of National Board to avoid publishing Vindication; The two Boards and the two Brothers.—Inquiry, how rendered an injury; Summary of Conclusions and Suggestions in General Report on Workhouse Schools.—*Prison Schools* and *Reformatories*; Pastoral of Catholic Bishops of Ireland on education of Destitute and Criminal Juveniles; *Mixed* system of education wholly unsuited to these classes.—*State Schools*, their absence in Great Britain; *Schools under sole control of National Board;* Central Model Schools, their pupils, Teachers, and Religious persuasion; Provision for Moral Training and Religious Instruction.—Injustice done by the National Board to the City National Schools, and violation of their early pledge to render them highly efficient; Dangerous and alarming spread of State Education in Dublin; its non-Catholic character, and anti-Catholic influences.—Model and other Schools belonging to the National Board throughout Ireland; their object, rapid extension, expense, and number of pupils.—Mixed Education and its cost.—Protestant constitution of the staff of Inspectors and Teachers in Model Schools detailed.—Provision for Religious Instruction; withdrawal of support of Catholic Clergy from them; serious immorality arising from the inherent constitution of these establishments; Catholic Inspectors and Catholic Teachers forced into practical *schism;* Catholic Head Inspectors vainly remonstrated against the spread of State Schools in opposition to the feelings and wishes of the Catholic Prelates, Clergy, and People; Pastoral of the Province of Tuam; Conclusion, - - - - - - p. 163

CHAPTER X.

PRACTICE OF RELIGIOUS INSTRUCTION IN SCHOOLS UNDER CATHOLIC PATRONS—SECTION IV.

Catholic Teachers and Protestant pupils.—Biblical instruction.—Modern theory as to the secondary influence of Protestantism; National System founded upon this theory.—Protestant literature supplied to the mind of the Catholic youth.—Failure of System to allay sectarian strife; exposition of Catholic principle.—Protection to Protestant children in Catholic schools.—Practice of Religious Instruction for Catholics; restrictions imposed, and why?—Illustrations of the working of the System.—Gradual and dangerous secularisation of the schools, and withdrawal of them from under Church authority; inquiry into the several causes which have led to this.—Catholics schools before 1831, compared with the present National and non-National Schools under Catholics.—Decline in the circulation of Standard works for Catholic instruction.—Distribution of Inspectors as to creed, and alarming increase of their influence over Teachers and Schools; Catholic Teachers now form an educational militia, 6,000 strong, officered by a State Staff, practically independent of the Church; selection and training of recruits.—The Cross, Statues, Pictures, and Medals; "the sign of the cross," "bowing."—The British Catholic System; Iconoclasts under the Irish.—Aggression upon the legal rights of Catholic Patrons of *Vested* Schools.—Encouragement to apostacy on the part of Teachers.—Recapitulation of Propositions established in reference to Catholic schools, p. 202

CHAPTER XI.

THE PRACTICE OF RELIGIOUS INSTRUCTION IN SCHOOLS UNDER CATHOLIC PATRONS.—CONVENT SCHOOLS AND THEIR GENERAL TREATMENT—SECTION V.

Lord Stanley and Convent schools in 1832.—Number of and attendance in those schools.—Salaries granted to them on the same terms as to all other schools, up to 1839.—Average salaries to ordinary schools increased over two-fold, while in twenty-seven years those to Convent schools have been increased little over one-tenth.—Special character of Convent schools. Almost exclusively Catholic attendance.—Absurd and harassing restrictions imposed on Religious Instruction and training.—Distribution of Inspection Staff in relation to Convent schools, and character of some of the Officers brought into contact with these Catholic Institutions.—Evidence of Protestant Commissioners and Protestant Secretaries, as to the superior excellence of the Convent schools.—Evidence derived from the Endowed Schools' Commission.—Recent regulations of the Board to restrict the spread of Convent schools; all aid now denied to Monks' schools.—Fifty thousand Catholic children in Monastic and Conventual schools not National, and a like number in those connected with the National Board; importance of these schools.—Archbishop of Tuam's schools.—Conclusion, - - - p. 233

CHAPTER XII.

CONSTITUTION OF THE NATIONAL BOARD AND OF THE SEVERAL SECTIONS OF ITS CENTRAL ADMINISTRATION.

Original Board; two principles laid down by Lord Stanley, as to the requisite attributes of its Members and as to its constitution.—Table of all the Commissioners, with various particulars respecting them.—Progress of increase in the number of Members; conditions fixed by the Charter of Incorporation.—Religious Elements in the Board as they are, and as they ought to be.—Catholic Members not *representatives*. Account of the present six Catholic, of the six Protestant, and of the three Presbyterian Commissioners.—The two Secretaries.—Sectional Departments of Central Office, their functions and direction.—Judicial, administrative, and executive proceedings, how conducted.—Practical direction of the administration in the hands of the Resident Commissioners and the Presbyterian, or Belfast party.—Evidence of Mr. Cross.—The staff, the creed, position, and salaries of its members.—Summary of the inferior and dangerous position of Catholics in the Office, - - - - p. 253

CHAPTER XIII.

THE CENTRAL TRAINING SCHOOLS FOR MASTERS AND MISTRESSES.—CLASSIFICATION AND SALARIES OF TEACHERS.

Model Schools, Merrion-street, 1834 to 1838.—Opening of Men's Training Institution, Marlboro'-street, 1838; its Staff of foreigners Appointments of Professors Sullivan and M'Gauley; their antecedents, duties, and qualifications; relation to the Model Schools Professor Sullivan's Course: danger arising to Catholic Teachers from Lectures by a Protestant on the Science of Education, on English Literatnre, aud on History.—Resolutions of Catholic Prelates, Rescript of Cardinal Fransoni, and Decree of Council of Thurles, on subjects of these Lectures to Catholic Teachers. History all but wholly ignored in the Course of Instruction, owing to the principle of the *mixed* system; prohibition of Irish History now matter of general complaint; testimonies of Head Inspectors and others as to ignorance of History on the part of the Teachers. Mathematical and Physical Course.—Assistants to Professors. Opening of Training Institution for Schoolmistresses; Staff and Course.—Domestic life, and moral and religious culture of the Students.—Absence of all attempt to form or improve the general character of Teachers.—National Normal Schools contain all the dangers of *mixed* education.—Contrast with Training Institutions in England.—Total number of Teachers Trained, and number of these yet in the service; cause and remedy.—Classification of Teachers; their salaries; absence of local support accounted for. Recent changes in the Training Department.—Summary, p. 291

CHAPTER XIV.

THE INSPECTION DEPARTMENT.—ORGANISERS.—ALBERT INSTITUTION, GLASNEVIN, AND ITS AGRICULTURAL BRANCHES.

Number and Classification of Inspectors; their Local Distribution, and Religious Persuasion; mode of Appointment; absence of any Examination; their want of Qualification.—Gross abuses of Patronage System illustrated.—Evidence as to general Incompetency and Inefficiency of the Inspection Staff.—Ulster element amongst the Inspectors.—Moral degradation of the Service, arising from Patronage System.—Objectionable duties imposed on Catholic officers.—Suppressed Reports of Inspectors, and their contents; Scyophancy and Insincerity of Catholic Inspectors.—Fictitious and worthless Reports.—Dishonest officers protected by Resident Commissioner.—Salaries, Promotion, and Treatment of Inspectors.—Organisers, and School Organisation; objections to the Scheme.—Agricultural Department; outline of its rise and progress.—Inspectors.—Albert Institution, Glasnevin, and its Ulster and Protestant Staff.—Agricultural Students, their creed, and moral and religious discipline.—Agricultural Model Schools and their Staff.—Statistical Results, - - - p. 319

CHAPTER XV.

EFFECTS OF THE NATIONAL SYSTEM UPON POPULAR EDUCATION AND LITERATURE.—PROPERTY IN SCHOOL-HOUSES.—VESTED SCHOOLS AND THEIR TRUST-DEEDS.

Annual Return, since 1831, of number of Schools and Pupils, and amount of Public Grant.—Examination of Returns of Attendance of Pupils, and surprising results; of Teaching Power; of ages of Pupils; of School-going period.—Teachers' Classification and Inspectors' Examination of Pupils; deplorable and alarming conclusion as to fate of present generation of children.—Evidence of Head Inspectors' last Reports.—Causes of these results.—Analysis of Books on the National Board's Price List; their contents, and their authors; Results to Literature and Science.—Ireland and Great Britain compared: Cause of adverse results in Ireland.—Influence of National System upon Pedagogy.—Destruction of Private Classical and Mathematical Schools.—Classification of School-houses, as to Property: number of Vested and Non-Vested Schools.—Trust-Deed explained; evidence of Dr. T. F. Kelly, in 1837, as to its obligations.—Rules of the Board, before and after 1837, as to Religious Instruction; the Stopford Rule of 1847: Clause in Trust-Deed in reference to the two latter.—New Rule of 1855 clashes with Clause in Trust-Deed: Pastoral of Catholic Prelates on the subject.—Evidence of Mr. Cross, in 1854, as to obligations of Trust-Deed.—Power of the Board to *suspend* Vested Schools.—Suggestions to Patrons of Vested Schools.—Management Clauses in the Trust-Deed of English Catholic Schools, under Privy Council, compared with those in Trust-Deed of Catholic Schools under the National Board, - - - - - - p. 344

CHAPTER XVI.

PROCEEDINGS AND ACTION OF THE IRISH CATHOLIC PRELATES, IN RELATION TO THE NATIONAL SYSTEM.—BRITISH SYSTEM PROPOSED FOR IRELAND.

Explanation why Statement of Proceedings of the Prelates has been postponed to close of this Work.—Ecclesiastical Documents inserted in this Volume.—Resolutions of Bishops in 1826.—Early opposition given to National System by His Grace the Archbishop of Tuam, 1835 to 1842.—Important Proceedings of 1840.—The two Deputations to the Lord Lieutenant, that of the Catholic Bishops and that of the Presbyterian Ministers; their results compared.—Cardinal Fransoni's Rescript of 1841, and its effect.—Proceedings of 1847; prayer of a Bench of Bishops and demand of a Protestant Archdeacon; their results.—Consecration of His Grace the Most Rev. Dr. Cullen, as Primate, in February, 1850, and National Council of Thurles, in August, 1850.—Opposition of Primate to Model Schools.—His most important letter of August, 1851, upon subject; rapid spread of agitation against these Institutions, and against the System generally.—Death of the venerated and esteemed Most Rev. Dr. Murray, Catholic Archbishop of Dublin; its influence on the Education Question.—Pastorals of 1853 and 1856.—Connexion between the National Board, the Queen's Colleges, and the projected Intermediate Schools.—Patrons of exclusively Catholic National Schools are supporters of the *mixed* System.—Summary of Reasons why the National System should be abolished.—Universal rejection of the mixed System.—Sketch of British System.—Outline of Proposed Scheme, - - - - - - p. 368

APPENDIX,- - - - - - - p. 403

THE CATHOLIC CASE STATED,

OR

PRINCIPLES, WORKING, AND RESULTS OF THE SYSTEM OF NATIONAL EDUCATION.

CHAPTER I.—*Introductory.*

Number and importance of Educational Institutions now under public consideration.—Debate of last Session upon the Irish National System.—Object of the present publication.

Almost all the Educational Institutions in Ireland, at least those aided by public funds, have recently been, or are at present, under the consideration of the Government or of Parliament. At the close of last Session, an Act was passed providing for the establishment of Reformatory Schools for the better training of Juvenile Offenders; a Committee of the House of Commons, on County Rates, recommended that an Imperial grant should be given, as in England, for the support of Workhouse Schools; and new regulations have been made regarding Military and Naval Schools, and Military Chaplains. The System of Irish National Education was the subject of an important debate in the House of Commons; various comprehensive Returns[1] relating to the working of the System have

Educational Institutions now under public consideration.

[1] The *eight* Returns following were moved for, and *seven* of them ordered, last Session, in reference to National Education:

By *Mr. Maguire*, M.P., Dungarvan—Correspondence and Reports in reference to *Ballindine* Boys', Girls, and Industrial National Schools, Co. Mayo, proving the facilities for, and the protection to, the *proselytising* of Catholics in National Schools.—*Ordered and Printed.*

By *Mr. Macartney*, M.P., Antrim—Copy of Report by Lord Monck and the Treasury Commissioners upon the Official Establishment, Marlborough-street. The Government applied to the National Board respecting the granting of this Return, the latter urged their strong objection, and Mr. Macartney was then requested not to press his motion, to which he assented.

been ordered to be laid before Parliament; and it is expected that early next session, the whole question will be submitted to legislation. Agricultural Schools, and Schools of Art and Design, were also under discussion; and numerous Returns were moved for, which will exhibit their practical working. The important question of Intermediate Schools and Acade-

The production, next Session, of a copy of the Report, and also of the evidence taken at the Inquiry, will reveal mal-administration at the Head Quarters of the Institution, without parallel in the Civil Service.

By the *Rt. Hon. Henry Herbert*, M.P., Kerry—Copies of Minutes and Proceedings of the National Board in reference to the resignation of Office of Mr. James W. Kavanagh, Head Inspector, and to his retirement from the Board's service.—*Ordered and Printed.*

By *Mr. Maguire*, M.P., Dungarvan—Copies of *entire* Correspondence between the National Board, and their officers with Mr. James W. Kavanagh, Head Inspector, and various returns from 1st July, 1857, to 1st July, 1858. *Ordered*, same date as last, but deliberately withheld, on unfounded grounds, by the National Board, and will not be laid before the House till next Session.

By the *Rt. Hon. W. Monsell*, M.P., Limerick, and subsequently by *Mr. Maguire*—Comprehensive Returns as to number and creed of Pupils, Teachers, and Managers of all the National Schools to March 31st, 1858; as to names, creed, office, birth-place, and salary of all the Officers in the Board's own service; as to names and attendance of Commissioners at the several classes of Board meetings for past three years; as to Titles of all the School Books and names of their authors; and to submit *portion* of General Report of one of the Catholic Head Inspectors—in which he pointed out the wide-spread practice of Catholic children receiving Protestant religious instruction, Bible-reading, &c., from Protestant Teachers in the National Schools in Ulster—which portion was *suppressed*, and *withheld* from Parliament, *by the Commissioners.*—*Ordered.*

By *Mr. Sullivan*, M.P., Kilkenny—Comprehensive Returns admirably exhibiting the entire history and working of the Agricultural Department from its first establishment to the present time. (For copy, see Appendix.)—*Ordered.*

By *Mr. Calcutt*, M.P., Clare—Correspondence between the National Board and the Manager of Belvoir Agricultural Model School, Co. Clare.—*Ordered.*

By *Mr. Paget*, M.P.—Returns, somewhat similar to, but neither so minute nor comprehensive as those of *Mr. Sullivan*, in reference to the Agricultural Department.—*Ordered.*

These, or any Parliamentary Papers, may be had, when published, at a *half-penny a sheet* (of two leaves) through Messrs. Thom, Abbey-street, or through the *Parliamentary Papers' Office, House of Lords* (if printed by order of the Lords), or *Parliamentary Papers' Office, Abingdon-street, Westminster* (if by order of the Commons).

mies, as connected with the Report of the Royal Commission upon Endowed Schools, and the Report of the Royal Commission respecting the Queen's Colleges,[1] are before Parliament; Trinity College has also been the subject of inquiry, which may lead to further changes, in that ancient University. At no former period, was Education so fully or so broadly before the public mind; and, from whatever point viewed, religious or secular, it transcends all other national questions in the gravity of its importance, and the extent of its influences. The institutions referred to embrace the whole range of education, from the school for the reclamation of juvenile delinquents to the University. Reformatory, pauper, military, naval, popular, industrial, art and design, and intermediate schools; academic, collegiate, professional, and university establishments—all are comprehended in the institutions which recently engaged the attention of the Government and of Parliament, or which now await legislation. The Report of the Endowed Schools' Commission has led to very general discussion in the Press of every shade of opinion; the Queen's Colleges have occupied a considerable share of public attention; Trinity College is reluctantly yielding to internal and external demands for reform; but none of these institutions has excited such public interest as *the System of National Education.* Several of the metropolitan, and many of the leading provincial Journals, have, during the past few months, published numerous articles exposing the evil working of the System. The Catholic Prelates of the province of Tuam have denounced it in a Synodical Pastoral; the Catholic Hierarchy of the other provinces have had the matter under consideration; and it appears to be universally understood that, on the opening of Parliament, the Catholic people will, by petition and otherwise, demand aid from the State towards the separate education of Catholics.[2]

[1] *Rt. Hon. W. Monsell,* M.P., moved for, and the House of Commons *ordered,* a Return embracing the most important features in the working of the Queen's Colleges. (See Appendix, for copy).

[2] See the Circular from His Grace the Catholic Primate to the Catholic Members of Parliament, on a Charter for the Catholic University.

Debate of last Session.

When the vote for Irish Education was proposed last Session, Mr. Buxton, M.P., Newport, called attention[1] to the necessity for such modification of the rules of the National Board, as would enable the Schools of the Church Education Society to accept aid from the public funds; and, since the close of the session, that Society has published an Appeal with the same object. Mr. Maguire, M.P., Dungarvan, on the same night (July 9th), called attention[2] to serious defects in the practical working of the National System. An animated and most important discussion—the most important upon the subject that ever occurred, in relation to the interests of Catholics—ensued, but neither gentleman proposed any substantive motion. The leading members of the present Government, several members of the Whig Administration, and a very full house, were in attendance. The only points in the debate which here claim especial reference are, the official declarations of the Rt. Hon. Mr. Walpole, Secretary of State for the Home Department. Respecting Mr. Maguire's charges of grave abuses in the administration of the System, and radical changes in the fundamental rules, which have facilitated and protected proselytism, the Rt. Hon. gentleman said:

"The Hon. Member for Dungarvan made some remarks as to the management of the Commission in Ireland, which I consider to be well worthy of our attention. If it should be found there was anything in the management of the System which was open to a reasonable objection, I am sure my noble friend beside me [Rt. Hon. Lord Naas, Chief Secretary], and the Lord Lieutenant of Ireland, will be ready to receive any suggestions, which may be made on the subject, in order that any abuses existing in it may be remedied (cheers)."

[1] *Mr. Buxton's Notice*—On going into Committee of Supply [National Education]—to call the attention of the House to the expediency of making such modifications in the conditions under which Public Money is granted to Non-Vested Schools, as may extend the benefits of the National System of Education to a larger portion of Her Majesty's subjects in Ireland.

[2] *Mr. Maguire's Notice*—In Committee of Supply, on coming to the estimate for defraying the charges for Education in Ireland—to call the attention of the Committee to matters affecting the well working of the System of National Education in Ireland.

In reference to Mr. Buxton's observations, the Rt. Hon. gentleman said:

"Sir, allusion having been made [by the Rt. Hon. H. Labouchere] to the opinions of the Government, upon this question, *I have no hesitation in rising to express my views in relation thereto.* With regard to the observations made by the Hon. Member for Newport, I must say that I concur with him in a great part of what he has said. Sir, since the appeal has been made to me, I think I should frankly reiterate the opinions which I have always entertained upon this subject, namely, that in carrying into execution, and in developing that System, I always have believed—and, indeed, I hope that on some day or another I shall see my wish carried into effect—that, while giving a portion of your grant, raised by the public taxation of the country, to the National Schools in Ireland, from one end of the Island to the other, *you shall not, or should not, while consistently maintaining that System, exclude any portion of the people from a participation in it* (hear, hear). When I had the honour of bringing forward a proposition on this subject, while sitting on the opposite benches, I beg to remind the Committee that that proposition was couched in language very identical with the language used by the learned Sergeant (Deasy). When I then moved that such an extension or modification should be made in that System, as would extend aid to schools belonging to the Church, I qualified that proposal with two distinct conditions, one of which was, that the parental authority should not be interfered with in the teaching of the children (hear, hear). I can assure the Committee, while expressing a hope that a plan may yet be devised, by which those who do not at present participate in the grant shall for the future participate in it, I for one will never be a party to propose any such modification of the System as would, in the slightest degree, interfere with the rights of conscience or parental influence (hear, hear). Now, having given that assurance, I trust I shall not be blamed if I add to what I have said, my desire that the operation of the grant should be extended to those who do not at present participate in the advantages of it. I am sure that the house would support me if I should be able to make such a proposition" (hear, hear). The Rt. Hon. gentleman concluded by stating—"I hope I may be able to carry into execution those opinions, which I entertain—such opinions as have been distinctly expressed by Earl Granville in his place in the House of Lords—namely, to extend the advantages of the grant to those who do not at present participate in it, that, in future, they may be able to educate their children as well as others educate their own; in fact *that the blessings of education*

may be extended, without distinction of sect or class, from one end of Ireland to the other (hear, hear); *and that this long vexed and agitated question may be no longer a source of inquietude, but on the contrary, that it may give the most complete satisfaction to the whole community* (cheers)."—Reports of *The Morning Herald, The Standard, The Times*, &c., July 10th, 1858.

Object of the present Publication.

The publication of this Statement of the Education Question, in reference to Catholics, has been undertaken, with a view to diffuse clear and correct information, such as will enable the Catholic Clergy and People, the Government, Parliament, and the public generally, to approach the settlement of the question, with a full knowledge of its bearings. The facts put forward have been collected from the most reliable sources; any opinions here advanced are the result of long experience and due consideration; the grounds of those opinions are generally set forth; and *the main object in view is to present a candid, impartial, and calm statement of the present position of Catholics in relation to State Education in Ireland.*

CHAPTER II.

THREE CENTURIES OF SCHOOLS IN IRELAND.—NATIONAL SYSTEM OF 1831.

Parish, or Common Schools, and other Institutions for the Education of the Poor.—Circumstances under which the National System was proposed and introduced.—Original design was combined literary and moral, and separate religious instruction, each to completely exclude the other.—Resolutions of the House of Commons, in 1828, the real foundation of the system framed by Lord Stanley, in 1831.—Appointment of the new Commission.—Early and radical changes insidiously introduced.

Parish, or Common Schools.

In any scheme of General Education, that which provides for *the mass of the people* exceeds all others in importance. The intellectual and moral power of a nation, and, in a great measure, its religious culture, are the immediate results of the teaching and training of its *Parish*, or *Common Schools*. The

national intelligence and material prosperity of Scotland are admittedly due, to a great extent, to the successful working, for over 150 years, of its general system of parish schools, founded, by statute, in the reign of William and Mary. When the so-called Reformation deprived the Catholic clergy of the tithes, out of which, in part, they supported the educational institutions of the country, a packed Irish Parliament, in 1537,[1] passed the English Parish School Act (28 Henry VIII., c. 15), which obliged every new incumbent, by oath, and, on pain of forfeiture of his benefice, "*to keep, or cause to be kept, a School in his parish, in order to learn himself, and introduce the English tongue, and cause the people to bid the beads in English.*"

Several Educational Institutions, up to 1831.

Following the English Parish Schools of 1537, came the Diocesan Free Schools (1570),[2] Trinity College (1591),[3] the Royal Free Schools (1608),[4] the Schools of Erasmus Smith (1669),[5] the Blue Coat Hospital Schools (1672),[6] Foundling Hospitals

[1] In 1535, George Browne, an Englishman, Archbishop of Dublin, embraced the new religion; he was the first prelate in Ireland to renounce the Catholic faith.

[2] To withdraw the Irish from "the manifold and haynous offences which they spare not daily and hourly to commit and perpetrate," and to secure "a due and humble obedience from the people to their princes and rulers, as commanded by the Holy Scriptures, whose ignorance of those high pointes touching their damnation proceedeth only of lack of good bringing up of youth of this realm, either in publique or private schooles, where through good discipline they might be taught to avoid these lothsome and horrible errours." For the support of the Free Diocesan Schools the bishop to pay one-third, and the clergy two-thirds of their endowment.

[3] For 200 years (1591 to 1793) no Catholic was admissible to Trinity College, and the denial of its lucrative offices to Catholics has been a very effective cause of apostacy.

[4] See extract from Charter at Plantation of Ulster. The Royal Free Schools were an important feature in the means devised "to recall Ulster from superstition and rebellion to the true religion of Christ."

[5] "To propagate the Protestant faith according to the Scriptures, avoiding all superstition, to read the Scriptures publicly to the children, and to catechise them out of Primate Usher's Catechism, and expound the same unto them."

[6] Charter granted by King Charles II. to the citizens of Dublin.

(1704),[1] Charter Schools (1733),[2] Hibernian Military School (1769),[3] Hibernian Marine School (1775),[4] Female Orphan School (1790),[5] Association for Discountenancing Vice (1792), [6] London Hibernian Society (1806),[7] Kildare-street Society (1811),[8] Institution for the Education of the Deaf and Dumb (1816),[9] Lord Lieutenant's School Fund, (1819),[10] and the Church Education Society (1839).[11] Differing only in the means employed, which were varied to suit the time, or the class to whom they were applied, all these institutions were founded for two objects—first, to *Protestantise*,[12] and next

Common objects of all these Institutions.

[1] Continued until the passing of the Poor Law Act, in 1838. They were supported partly by a house tax, and were for the reception and education of deserted children.

[2] "From their establishment to their decline, the Charter Schools occupied a place in the speech from the throne by the Lord Lieutenant, at the opening and close of each session. Their object was the instruction of the children of Roman Catholics, and other poor natives, in English, in industrial occupations, and in the Scriptures, and the principles of the Protestant Established religion."

[3] "To save the sons and daughters of absent, or deceased soldiers, from Popery, beggary, and idleness."

[4] Same as children of soldiers, and to train the sons as sailors.

[5] Accommodates 120 children, on the North Circular Road, all of whom are brought up Protestants; it enjoyed a Parliamentary grant.

[6] And promoting the knowledge and practice of the Christian Religion. The Scriptures were required to be read by all the children in their schools.

[7] For founding schools, and circulating the Scriptures in Ireland.

[8] Required the reading of the Scriptures by all, without note or comment.

[9] Supported by subscriptions; children, numbers of them of Catholic parents, all brought up Protestants. Opening of the Catholic Institution for the Deaf and Dumb one of the greatest blessings ever conferred on a neglected and large section of the Catholic poor. The name and memory of the good Very Rev. Dr. Yore will for ever be associated with this, as with many other benevolent and religious works.

[10] A Parliamentary Grant to assist in the erection and endowment of schools; few Catholic schools were aided.

[11] Required the reading of the Scriptures by all the pupils.

[12] See Scully's History of the Penal Laws, also Report of the Endowed Schools' Commissioners. By statute 32 George II., 1758, passed just 100 years since, *Catholics were permitted to keep schools and teach.*

to *Anglicise* the Irish people. Apart from the sums expended on vast numbers of schools of private foundation, which laboured for the same objects, from the support of the Parish and the Diocesan Schools, and from the endowments of Trinity College, *grants, amounting to three millions sterling were voted to these public institutions by the Irish and by the Imperial Parliament.* At the Plantation of Ulster, in 1608, King James granted 100,000 of the 400,000 acres confiscated, in six counties of Ulster, for Church, *School*, and Corporation purposes,[1] in order to plant and maintain an English Garrison there, or as one of the Charters expresses it:—"*To stir up and recall* the province of Ulster *from superstition, rebellion, calamity, and poverty, to the true religion of Christ; and to obedience, strength, and prosperity.*" The two objects of this protracted and aggressive warfare continue unattained. There has been a succession of generals; ancient strategies have gradually given way to improved modern tactics; the clumsy weapons of past centuries are discarded; the battle-field has often shifted with the strength of the enemy; expediency has, at times, suspended hostilities; the flag of truce, accepted in good faith, has repeatedly been violated; and, now, we reluctantly chronicle the success with which, under cover of a treaty of peace, entered into in the face of nations, in 1831, the enemy has since covertly carried on his warfare—aye, even to the possession of the Catholic camp and the command of its legions.

National Education announced.

September 9th, 1831, the Chief Secretary for Ireland, Rt. Hon. E. G. Stanley (now Earl of Derby), and whom we shall designate here as *Lord* Stanley, announced, in the House of Commons, the intention of the Government to found a New System of Education in Ireland, and to appoint a Board of Commissioners for its administration. Next month (31st October, 1831) he addressed a letter to his Grace the Duke of Leinster, explaining the necessity for the new System, the

[1] See Rev. Dr. Reid's History of the Presbyterian Church in Ireland. (3rd Ed. 1853). He makes this statement on the authority of Pynnar; other authorities, however, set down the confiscated estates in all Ulster at 511,465 acres.

principles upon which it was based, and the powers to be conferred on the new Board, tendering, at the same time, to his Grace, the Presidency of the Commission. That the new system was specially framed to meet, as far as possible, the principles and views of Catholics is thus distinctly avowed by its founder :

Why necessary.

" The determination *to enforce*, in all the Schools of the Kildare-street Society, *the reading of the Holy Scriptures, without note or comment*, was undoubtedly taken with the purest motives—*with the wish at once to connect religious with moral and literary education, and at the same time not to run the risk of wounding the peculiar feelings of any sect* by catechetical instruction, or comments which might tend to subjects of polemical controversy. But it seems to have been overlooked, that *the principles of the Roman Catholic Church* (to which, in any system intended for general diffusion throughout Ireland, the bulk of the pupils must necessarily belong) *were totally at variance with this principle; and that the reading of the Holy Scriptures, without note or comment, by children, must be peculiarly obnoxious to a Church which denies, even to adults, the right of unaided private interpretation of the Sacred Volume in articles of religious belief.* Shortly after its institution, although the Society prospered and extended its operations under the fostering care of the legislature, this *vital defect* began to be noticed, and *the Roman Catholic clergy began to exert themselves with energy and success against a system to which they were in principle opposed*, and which they feared might lead in its results to proselytism, even although no such object were contemplated by its promoters. *When this opposition arose, founded on such grounds, it soon became manifest that the system could not be one of National Education.*"

Designed for Catholics mainly.

The Established Church dispensed and taught the Bible to all—Protestants, Roman Catholics, Presbyterians, and Dissenters—and her catechism and formularies to her own children at least, but which latter she did not force upon any others ; so that, Protestants, in 1831, stood in no need of any system more Protestant than that of the Kildare-street Society. For Catholics, and to meet the objections made by them to the plan of the Kildare-street Society, the new system was framed. To Catholics alone, or at least mainly, did the Royal Commissioners of 1812, refer when they recommended the adoption of a *system of education from which should be banished even the suspicion of*

proselytism. It was effectually to resist the known tendency to proselytising the Catholic children that the *exclusively* Protestant House of Commons, in 1828, declared, "*that no system can be expedient which may be calculcated to influence or disturb the peculiar religious tenets of any sect or denomination of Christians.*" To carry out this object, they recommended that "the course of study, for *four fixed days* of the week, should be *exclusively moral and literary;* and that, of the two remaining days, the *one* be appropriated *solely* to the *separate religious instruction of the Protestant children, the other* to the *separate religious instruction of the Roman Catholic children.* In each case, *no literary instruction to be given, or interference allowed on the part of the Teacher,* but the *whole* of this *separate religious instruction* to be placed under the *exclusive superintendence of the clergy of the respective communions.*" Slightly modified, this was the principle laid down, in 1831, by Lord Stanley, namely that, "the Schools be kept open for a certain number of hours on four or five days of the week, for *moral* and *literary* instruction *only;*[1] and that the remaining one or two days in the week be set apart for giving, *separately,* such *religious* education to the children, *as may be approved of by the clergy of their respective persuasions.* The Commissioners will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours on the other days of the week." This was the security proffered to the Catholics in Lord Stanley's letter (of 31st October, 1831), "*that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.*"

Its principle.

The Commissioners appointed (29th November, 1831) to administer the scheme of education, the main principle of which

New Commission.

[1] In a letter published in *The Times,* in 1854, Rev. Dr. Carlisle states—"The system proposed in Lord Stanley's letter was certainly what it has been defined to be in some of the Roman Catholic prints—a system of *united secular* and *separate religious* instruction," each department altogether to exclude the other.

has just been stated, were His Grace the Duke of Leinster, the Most Rev. Dr. Whately, Protestant Archbishop of Dublin, an Englishman, arrived in Ireland only after the System was announced, His Grace Most Rev. Dr. Murray, Catholic Archbishop of Dublin, Rev. Dr. Sadlier, Provost of Trinity College, Right Hon. A. R. Blake, Mr. Holmes, a Unitarian, and Rev. Mr. Carlisle, Paid Commissioner, a Scotch Presbyterian. That is, of the seven members, three were of the Established Church, two Presbyterians, and two Catholics; and two of the seven were not Irishmen.

Why plan was favourably received?

The Catholics had, for some years, been gradually withdrawing their schools from under the Kildare-street Society, until in the year (1831) when the new system was founded, out of a total of 1,621 schools, with 137,639 pupils, Ulster alone had 1,021 schools, the remaining 600 being the aggregate of those under Protestant and Catholic Patrons, in the other three provinces. This general abstinence of Catholics from connexion with the Kildare-street Society for many years, coupled with the *primâ facie* fairness of the new System, as compared with that which they had rejected, is sufficient to account for the readiness with which it was generally received by the Catholic prelates, clergy, and people. It is also to be recollected that this measure was introduced by a liberal ministry (Earl Grey's), little over two years after the passing of Catholic Emancipation, in the very month (September, 1831) when the Reform Bill was first carried in the House of Commons, and when the popular agitation of the time gave assurance that the plan was designed *in good faith* to the Catholics of Ireland, who were then lending powerful support to the cause of Parliamentary Reform.[1] In fact, it was *a treaty* declaring in the face of the empire and of all nations, that Irish *Catholics* were not only *politically emancipated*, but that the State, of which they were members, was about to

[1] It is also to be recollected that at the General Election in May, 1831, a pledge was exacted from the Irish Liberal candidates to oppose any Government which would sustain proselytising education.

place funds at their disposal to enable them to educate their children both as *Catholics* and as *Citizens*.

Perversion of original System.

This System—first embodied in the Report of the Commissioners of 1812, again affirmed in the Resolutions of the House of Commons of 1828, and emphatically reiterated in Lord Stanley's letter, as one "*from which should be banished even the suspicion of proselytism*"—has been departed from by successive and stealthy steps; the treaty entered into with a trusting people has been broken; and the Institution converted into a gigantic scheme, unjust to the Catholic people, insulting to the Irish nation, and perilous to the faith of the children of Catholic millions.

System as announced and as modified.

The original letter,[1] announcing the principles of the new system, not only does not contemplate the giving of any *religious instruction* other than what is usually understood by the fulness of doctrinal teaching, as distinguishing the several religious persuasions, but *it positively censures any such attempt.* This it clearly does by its exposure of the *failure* of the Kildare-street Society, and, also, by converting into *a warning*, the record of the hope of the Commissioners of 1824-5, to frame *scriptural selections* for *common* use; a hope soon *abandoned as illusory and impracticable.*

Lord Stanley's letter contained, amongst other things, permission "to supply the schools with works of *separate* religious instruction" *at prime cost*, but the Protestant Commissioners, at the first regular meeting of the Board (1st Dec., 1831), declined to agree to supply such books to Catholics. Connected with

[1] It was upon the original draft of the letter that the appeal was made to the Catholics for support, and the system announced in it, as Rev. Dr. Carlisle states, is one of "rigid exclusion of all religion from the common education of the people." Hundreds of schools were placed under the Board before they had published any book to indicate the change of system, and it was only in 1842 that they published the amended letter of Lord Stanley, the original draft, dated 31st October, 1831, being that inserted in the Reports of the Board as laid before Parliament up to 1842. The copy of the original of Lord Stanley's letter was printed, as a *Tablet*, by the National Board, and hung up, as directed, in all the Schools.

this, it was proposed to circulate, at prime cost, and for *separate* religious instruction, both versions of the New Testament, to which proposal the two Catholic Commissioners agreed. The Protestant members again dissented, unless the *notes* were omitted from the Douay Testament.[1] Rev. Mr. Carlisle then proposed that they should ask *permission* from the Government, *not to require them to exclude* from the several books which they had got permission to edit, "such portions of Sacred History, or of religious or moral teaching, as may be approved by the Board;" after much discussion his proposition was assented to, with little expectation of its practical success, and with the condition that the *entire* Board should be *unanimous* in approving of any such matter as might be introduced. This *permission not to exclude* such new element from combined or common instruction was granted by Lord Stanley, and a sentence to that effect was added to the original draft of his letter, which amended copy was *first* published by the Board in 1842. Rev. Mr. Carlisle, writing to *The Times*, in 1854, says:

"This concession considerably altered the original proposed system, and rendered it, instead of being *a rigid system of exclusion of all religion from the deliberations of the Board and the common education of the people*, an *experiment* how far Roman Catholics and Protestants could proceed together with perfect unanimity in introducing *scriptural light* among the population generally—an experiment, considering what the state of Ireland has been for centuries, perhaps the most interesting and important, but, at the same time, *the most delicate and difficult* that ever was entrusted to any commission."

The combination of moral and religious instruction with the secular subjects of an elementary education is eminently *Catholic*, and to this Rev. Mr. Carlisle himself bears important

[1] Lord Stanley's letter contained instructions, "that a Register shall be kept in the School, in which shall be entered the attendance or non-attendance of each child, at Divine Worship on Sundays;" this also was objected to by Protestants, who refused to thus recognise Catholic worship, and this portion of the letter was rescinded by permission of the Lord Lieutenant, 19th April, 1832.

testimony in the very letter from which we have just quoted. He says:

"Among other school books submitted to us, were those of the Catholic Book Society, an institution under the patronage of the prelates of that Church. These books—to the credit of the Roman Catholics be it said—contained a larger portion of religious instruction, of a kind altogether unobjectionable to Protestants, than any school books I had met with; and after the alteration of a single page and of some isolated expressions, these books received the sanction of the Board."

Modified System essentially dangerous.

This admixture of moral, religious, and devotional matter, so safe and so desirable in works—such as those by the Christian Brothers—composed by Catholics, under Catholic authority, and taught by Catholics, becomes *eminently dangerous* when it is an element in books prepared by Protestants, and taught by Protestants *to Catholic children*, who, in several hundreds of National Schools, form only a minority of the attendance.

The evils which have resulted from this radical change in the System will be pointed out in the two chapters which follow.

CHAPTER III.

SCHOOL BOOKS AND LESSONS EXCLUSIVELY RELIGIOUS.

Scripture Extracts—Sacred Poetry.—Lessons on the Truth of Christianity, and Lessons on Christian Evidences.—General Lesson and Ten Commandments.—Summary.

Rev. Mr. Carlisle, immediately after the formation of the Commission, entered upon the preparation of two different classes of School Books, for common use, the one, openly and professedly *religious*, namely, *Scripture Extracts*, the other *secular*, or *literary, but largely mixed with moral instruction, sacred history, and religious and devotional matter*, namely, the ordinary *Reading*, or *Class Books*. Dissatisfied, at least, for *his* object, with both the Douay and the Authorised Versions of the Scriptures, Rev. Mr. Carlisle prepared a translation, *de novo;*

Scripture Extracts.

he brought out the Books of *Genesis*, *Exodus*, and the *Acts of the Apostles*, and the Rev. Dr. Arnold, of Rugby—recommended by Dr. Whately—partly brought out the *Gospel of St. Luke*. Archbishop Whately supervised the translation; the proofs were submitted to all the Commissioners, but it appears that no Catholic ever offered any suggestion,[1] during the progress of the work. In his evidence before the House of Commons, in 1837, Rev. Mr. Carlisle expressed, on the part of the Commissioners, the intention and the hope, that *they would follow up the publication of the Extracts, until they would embrace not only the entire narrative, but also other portions of Scripture.*[2] One Scotch and two Anglican divines brought out these works; and the Teachers, who were to use them, were instructed in the intended method by Rev. Mr. Carlisle, his nephew, Dr.

[1] Rev. Dr. Carlisle states that His Grace Dr. Murray stipulated, *beforehand*, as conditions of his approval of Scripture Extracts—1st. That the extracts should not be exclusively from the authorised version, but from both versions, or else an original translation; 2nd. That they should not be in the form of chapter and verse, but of *school lessons;* and 3rd, That there should be notes, not theological or controversial, but relating to history, chronology, geography, and other kindred subjects. From the Preface to the first volume of the *Scripture Extracts* we quote as follows :—"The Board of Commissioners of Education *earnestly* and *unanimously* recommend these *Lessons* to be used in *all* Schools *receiving aid from them.* They offer *these Extracts from Scripture* to the careful attention of Teachers and children, *not only as truth, but as truth recorded under the influence of inspiration;* and truth with which it is of the *utmost* importance for them to be *well*, acquainted. And to the *religious* instructors of the children they cheerfully leave, in communicating *that instruction*, the *use* of the *Sacred Volume itself as containing those doctrines and precepts*, a knowledge of which must lie *at the foundation of all true religion.*"—See Rescript of Cardinal Fransoni, dated January, 1841, condemning this scheme of religious instruction for children.

[2] 1696. "We propose" states Rev. Mr. Carlisle, "to include, as we proceed, the substance of the whole Scripture narrative. We have not finished the Extracts; we are going on, and we hope to be able, as we go on, to include other portions of Scripture besides that narrative. 1697. We have included very considerable portions of the epistolary writings, as they have incidentally occurred, as connected with the Scripture narrative. 1698. *Unless a schoolmaster were limited in his power of exposition, it would be easy for him to give his instruction a peculiar religious character, even taking the Extracts solely as its basis.*"

M'Arthur, Head Master of the Model School, and Mr. Rintoul — all Scotch Calvinists. Rev. Mr. Carlisle thus explains, in his evidence, the manner in which the Teachers in training are prepared for this important duty—

"In what manner and to what extent, are those persons whom you have sent out as Schoolmasters taught to *explain* the Scripture Extracts? They are themselves exercised upon them. *The Extracts are explained to them carefully* while they are under training, *and they are sent out prepared to explain them to the children.* They are exercised also in explaining them to the children in the Model School occasionally."

New Rule as to their use.

A general, but unfounded, opinion is abroad, amongst Catholics, that the Extracts are not used, to any great extent, by Catholics in the National Schools; and, also, that some changes which took place in 1853 had the effect of excluding them from the Schools. The alteration then made in the rules entirely *favoured* the reading of these works, and put them on an improved footing. Previous to 1853, the objection of any *one* parent to their use by his children, *banished them from the school;* whereas, the change of rule merely *restricts their use to those children whose parents do not object*, and obliges the books to be taught, either as the first, or the last, of the *combined* lessons of the day.[1] They are used in the majority of the Model Schools, under the direction of the Commissioners; in many of them by Protestant Teachers, and in some of them[2] they are taught to every Catholic child able to read. It is perfectly open to Protestant Managers to introduce the Scripture Extracts into *one-fourth* of all the Irish National Schools, attended by over 70,000 Catholic pupils, and to have them taught by their 1,500 Protestant Teachers, Assistants, and paid Monitors.

Sacred Poetry.

Along with the Scripture Extracts, a devotional Tract of Sacred Poetry was issued, in 1835, and so anxious were the Commissioners for its circulation, that, in less than two years, they sent out 70,000 copies of it, and 60,000 copies of the Scripture

[1] Under the old rule, from 1839 to 1853, the objector excluded the *Books;* under the altered rule, the objector excludes *himself* only.

[2] As, Trim, Dunmanway, Inchicore, &c.

Extracts, *gratis*, to their schools, then little over 1,000 in number. The "*Analysis of the School Books published by Authority of the Commissioners of National Education*"[1] describes this little volume, as "A collection of Sacred Poetry, selected from Rev. Dr. Watts, Jane and Emily Taylor, and other *pious* writers, which forms an appropriate completion to the series of Scripture Lessons, and contains many sacred truths, and precepts, which are to be found amongst the inspired writers." It consists of prayers for various times and occasions, hymns, paraphrases of Scripture, psalms, and moral and religious precepts; and whilst the "Hail Mary" cannot be said—no not even *mentally*,[2] if the child admits the fact—or "the sign of the cross" made, by Catholic pupils in any National School, save at the time of *special* religious instruction, the children of Catholic millions are expected to join in this course of unrestricted devotional exercises framed for them by Anglican divines, Dissenters, and other *pious writers*.

"Truth of Christianity," and "Christian Evidences."

Archbishop Whately wrote, and, in 1838, the National Board published—as a Sequel to their Fourth Book of Lessons—his "*Introductory Lessons on the Truth of Christianity*," and another form (Parker's Edition) of the same work, "*Lessons on Christian Evidences*," was added, in 1843, to the list of books *sanctioned* by the Commissioners. The Archbishop, subsequently, wrote "*Easy Lessons on the History of Religious Worship*," stated to be *a Sequel* to "Christian Evidences," in which he attempts to show that some of the doctrines, and many of the practices of Catholicity are of Pagan origin.[3] At the opening of the Clonmel Model Schools July, 1849, Mr.

[1] Said to have been drawn up by Mr. Cross; copies can be had *gratis* from Messrs. Thom and Sons, Dublin; Groombridge and Sons, Paternoster-Row, London; Fraser, Edinburgh, or any of the Agents for the sale of the National School Books.

[2] See orders and rules of the Commissioners against *mental prayer* and the practice of "*the sign of the cross*," in a subsequent chapter.

[3] This is the prevailing idea through his Grace's "*Errors of Romanism*," a work dedicated to his dear friend, Blanco White, author of "*The Poor Man's Preservative against Popery*," but who soon after found, from a careful perusal of the Scriptures, that Our Saviour is not God, and ended with a

Kavanagh, then Head Inspector of that Circuit, finding that the opposition to these Christian Evidences and to the Scripture Extracts was very strong, on the part both of the Catholic clergy, and of the parents of the pupils, declined to introduce them as books of instruction. This step he deemed warranted by Rule 8., Section ii. of the National Board, in reference to these works. In July, 1852, Archbishop Whately, attended by Mr. Kavanagh, visited the Clonmel Schools, when he learned the fact as to the non-introduction of these books. His Grace, in an angry spirit, as appears from the Parliamentary evidence, and without loss of time, complained to the Board as follows:

Clonmel, July 1st, 1852.

"I find the *Scripture Extracts*, and the *Lessons on the Truth of Christianity* are excluded in the Clonmel Model Schools.[1] It appears to me *most important* that in *all* the schools of which *we* are the patrons, viz., the MODEL SCHOOLS, *all* our books should be read. The inference naturally to be drawn from this not being done is, either that we are *insincere* in *recommending* books which we prove by our conduct we do *not* think well of, *or else that we suffer this or that person to usurp our power and dictate to us.* I have no doubt we shall hear of this, and very unpleasantly."

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denial of all Revelation. Dr. Whately himself quotes St. Paul in support of the *polygamy* permitted by his advice, and that of Dr. Hinds, Bishop of Norwich, to Dr. Colenso's sable converts to Protestantism on the African coast of Natal. Of the Catholic Church, Dr. Whately states—"Idolatry of the grossest kind was gradually restored. The worshippers of the one true God, manifest in Christ Jesus, practically paid their chief adoration to deified mortals. The Scriptures were secluded from the people, under the veil of an unknown tongue, and their interpretation fettered, and their authority superseded, even with the learned, by a mass of traditions which made the Word of God of none effect. Their sacraments became superstitious charms—their public worship, a kind of magic incantation, muttered in a dead language, and Christian holiness of life was commuted for fantastic penances, pilgrimages, amulets, pecuniary donations, and a whole train of superstitious observances worthy of Paganism in its worst forms."—"*Errors of Romanism,*" p. 311, quoted in Most Rev. Dr. MacHale's Letters.

[1] These works were not introduced into any of the Model Schools opened by Mr. Butler or Mr. Kavanagh, the then Catholic Head Inspectors. Both gentlemen resigned their places, the former at the close of 1854, and the latter this year; one had been seventeen the other twenty-four years in that service. *For Extracts from Archbishop Whately's Evidence respecting the exclusion of these books*, see Appendix.

Both volumes struck off Price List.

The discussion arising out of this complaint was protracted over a full year, and, in July, 1853, it resulted in the Board's removing from their List both editions of Archbishop Whately's Lessons on Christian Evidences; in consequence, Baron Greene, the Rt. Hon. Mr. Blackburne, and the Archbishop retired from the Commission. An appeal was made to the House of Lords, and an Inquiry took place, in 1854, when Mr. Kavanagh, standing on the rules of the Board, completely, and against the ablest opponents, justified the course he had adopted in Clonmel, *in excluding those books.* Unmerited and mistaken popularity attached to the Board and to some individual members of it, in consequence of these proceedings.

Adverse Results of Proceedings of 1853.

The result to the Catholics was a victory far more disastrous than a defeat. These little volumes of Dr. Whately's, although very objectionable, were used in few schools, and, under an existing rule, one Catholic parent could have *banished* them, the Scripture Extracts, and Sacred Poetry from any school. This rule was altered in July, 1853, and the Extracts and Sacred Poetry—which are still in use—*cannot now be removed as a portion of combined instruction*, so long as a solitary pupil does not object to read them. The Resident Commissioner and Archbishop Whately had frequent and bitter personal misunderstandings at the Board, and owing, in a great measure, to this, the former obtained credit for a generous liberality to Catholics, the fact being, that advantage was ably taken by him of the unpopularity of Dr. Whately with the Catholics, and the question of the books afforded an excellent opportunity of driving their author out of the Commission. Under cover of the unmerited popularity which these events produced, the administration of the System, *directed by the Resident Commissioner*, has, within the last four years, become intensely anti-Catholic. The connexion of Convent Schools with the Board, from the new rules introduced, is rendered all but impossible; Monks' Schools are denied any new grant; both these classes are excluded from participation in the general increase of salaries recently given to all other Teachers; and, in disregard

of the opposition of the Catholic Prelates, Model and ordinary Schools, under the Board's own management, are being extensively spread, like a net-work, over the whole country. The determination of the National Board *openly* to sustain the Queen's Colleges was first practically shown, at the close of 1854, when some of the professors and graduates of those censured institutions were appointed to Inspectorships; and, since then, ten[1] of those offices have been conferred on Queen's College men; so that, one of the surest means for a Catholic to secure such a lucrative situation—from £230 to £650 a year—is to enter and graduate in Colleges, the system in which has been condemned by the Holy See. Since 1854, the Catholic Secretary, although indifferent to Catholic or indeed to any but self-interests, has been stript of all moral control in the institution, Mr. Cross—an Englishman—exercising all the authority; the important Inspection Department, which had been for twenty years under the direction of a Catholic, has been transferred to an Ulster Presbyterian, who governs it with despotic sway; the Training Department, for twenty years superintended by a Catholic and a Protestant, jointly, has been given as a monopoly to an Ulster Protestant; the revelations—yet incomplete—of Mr. Kavanagh's treatment, show to what injustice Catholic officers, of steadfast and unflinching principle, may be subjected; and the wilful connivance at, and even positive protection of, flagrant proselytism, as will hereafter be shown, prove the anti-Catholic spirit which directs the institution.[2] *Catholic interests, then, have not been advanced by the pro-*

[1] Professor Mahony and Messrs. Duggan and Brown, Galway College; Messrs. Barret, O'Driscoll and O'Connell, Cork; and Messrs. Wilson (2), Craig, and Bole, Belfast—five Catholics and five Protestants. In less that four years, the Queen's Colleges have obtained, for some of their *alumni*, *more than half* the Inspectorships which were vacant, and, during that time, not *one* Catholic, in connection with the National System, was promoted to the office of Inspector; whilst these ten persons from the Queen's Colleges have been brought in over the heads of men, as compared with many of whom, in scholarship, personal respectability, and professional fitness, they are altogether inferior. This matter will be further noticed hereafter.

[2] Early, earnestly, and respectfully, Head Inspector Kavanagh remon-

ceedings of 1853-4, *and any popularity which arose out of them has been misplaced.* The Presbyterian votes were inconsistent, and, as might be expected, anti-Catholic—they voted for the retention of *one edition* of the Christian Evidences—some of the Catholic Commissioners were the only members who neither attended a meeting nor transmitted an opinion on the questions; one or two Catholics acted manfully, but they had it in their power to do much more;[1] and the Resident Commissioner merely directed the roused indignation of Catho-

strated—privately and officially—against the several re-actionary measures here stated.

[1] This, in fact, was a meet and opportune occasion for the Catholic Commissioners to propose and carry—or failing, to secede—the removal of the *common religious* element from the class-books, the striking off of the *religious* books, and the restoration of the System to that originally laid down by Lord Stanley. Rev. Dr. Carlisle's letter to *The Times* distinctly states, that had such a proposition been made and supported by even *one* Catholic Commissioner, the Protestant members "*had nothing to do but yield, as the Commissioners were required to be perfectly unanimous respecting anything of a religious element introduced into the System.*" We are far from approving of a system excluding moral and religious matter from the Class-books; but we are surprised that His Lordship Dr. Denvir, then a Commissioner, lost the opportunity of making the proposition; as, in his evidence in 1854, he, as well as Master Murphy and Sir T. Redington, emphatically condemns the common religious element. Dr. Whately would deem this a breach of faith, and in a letter (July, 1853) to Earl St. Germans, charging the Catholics with such, illustrates the proceeding as the violation of a *treaty*, or as an unjust *divorce* of a marriage. *Consent* of the contracting parties is an essential condition of either a treaty or a marriage. The Catholics, *as a body*, never were consulted respecting the introduction of the religious element, hence, in so far as it regards them, there was no treaty and, of course no violation of one. *Lord Stanley's Commissioners*, His Grace the late Most Rev. Dr. Murray and Mr. Blake, in the Castle of Dublin, in 1831, assented to the scheme as an experiment, and that assent did not, and could not bind their successors in the Commission—still less five millions of Catholics. The Catholics tacitly assented, by the acts of their Prelates, to the system as originally announced, but never to the altered system. As to marriage, there was none—no more than between Dr. Colenso's Natal converts and their concubines—one of the two parties felt he was living *in sin*, and Archbishop Whately would have him continue so—like the Natal Protestants—or if he separated, he would cry, "*dishonor*," "*violation of engagement*," yea—"*divorce*."

lics to drive from the Commission his personal enemy, and the obstacle to his ambitious assumption of power.[1]

Before closing the notice of the works exclusively devoted to the *common religious element*, it is necessary to call attention to the *first*, and the most extensively used, production of this class—*The General Lesson*. This Tablet, long deemed *the ensign* of the National System, was composed by Archbishop Whately, proposed at the very first meeting of the Commission, and unanimously approved and adopted. It was required to be suspended in every school, and its principles inculcated upon the minds of the pupils. The first objection made to the use of this Lesson was, by a Presbyterian clergyman, in 1840; and the Board, ever ready to modify its rules for any parties not Catholic, at once approved of another Lesson, which he proposed to substitute; a second Presbyterian Minister was equally successful, in 1842, and it was only in 1851, that objection from Catholics was received. Since then, the protests against its use have been numerous, and, in Phibsborough, King's-Inn Street, Balbriggan, and many of the National Schools, in Dublin, copies, modified by the clergy, and approved by the Board, are in use. It is difficult to conceive how such a Lesson so long escaped criticism. Its subject is an important portion of Revelation, and its text affords ample opportunity to Protestant Teachers to gloss over indifference as to faith, and to inculcate a "*common Christianity*." Its Scriptural quotations are from the Authorised version, and verbally disagree with the Douay, and it admonishes Catholics—in common with others—"*to seek for the truth*," as to Revelation, which they firmly believe they already possess. Anxious to enforce this Lesson, the Inspectors, by instruction of the National Board, have lately required *a time* for the reading of it to be *fixed*, and entered on *the Time Table* of each school, as an integral portion of the *combined religious* instruction of every day.

General Lesson.

[1] One of the three new members, who got the places of the seceders, was Dr. Longfield, *nephew-in-law* to the Resident Commissioner.

The Ten Commandments.

If Archbishop Whately wrote the General Lesson, Rev. Mr. Carlisle drew up another *religious* Tablet, "Extracts from the Book of Exodus, containing *The Ten Commandments.*" This is an original translation from the Hebrew, differing both from the Douay and the authorised versions of the first seventeen verses of the 20th chapter of Exodus. It was objected to by some Protestants, because it slightly disagrees with their version; and although posted in a large number of schools, its use is now declared not to be obligatory upon patrons. In a mixed school, under a Protestant Teacher, it suggests a tempting opportunity to hint the many charges which are brought against Catholics, as to the division of the Commandments, the mutilation of the words, idolatry, &c.

Summary.

The formal *religious element* for *combined* instruction, as contained in books and lessons *exclusively* devoted to it, has now been fully considered, so far as it concerns our present purpose. It has been the subject of discussion, in letters of individual Prelates, in Synodical Pastorals, and even in Papal Rescripts;[1] and the object here is to supply, to the Clergy and and laity, full and correct information on the introduction and working of this grave element in the System. Scotch and English Calvinists and Lutherans have drawn up, for the use of the children of Catholic millions, large portions of the Scripture, with the intention to complete the whole Bible; and these volumes are *to be explained* to Catholic children by a body of Teachers, over 1,500 of whom are Protestants. The National Board, which includes one Catholic clergyman and five Catholic laymen, *earnestly and unanimously recommend* these works, and uses them in almost all their Model Schools, some of the Teachers in every one of these schools being Protestant. The volume of Sacred Poetry is on the same footing; but besides being religious, it is mainly *devotional*, and is a sort of poetic *Prayer Book*, or *Psalmody for the Million.* It contains hymns and

[1] See Appendix for Resolutions of the Catholic Bishops of Ireland, in 1824; those at their General Meeting, January, 1826; those passed at their General Meeting, February, 1840; Decrees of the Synod of Thurles, 1850; Pastoral of the Synod of Dublin, 1853; and Cardinal Fransoni's Rescript, January, 1841—all upon this subject.

prayers for prescribed times, seasons, and occasions, which are sung or committed to memory by children of all creeds, and of all ages; marching or sitting, free from set devotional attitudes, and unencumbered by the sign of the cross, genuflexion at the Sacred Name, or any form of Catholicity. As the translator of the Scripture Lessons did not believe that the Greek original warranted the beautiful and touching Catholic formula,[1] "Hail, full of grace," and, thereupon, not only omitted it, but supplied its place by the description, "and the angel saluted her as one *peculiarly blessed* of God," so it cannot be supposed that, under Protestant Teachers, or from *their* mouths, Catholic children are likely to learn proper respect for the transcendent virtues or exalted destiny of the Mother of God. In all this system, Protestants give up nothing—Catholics almost everything. From Carlisle, Whately, Arnold—a very liberal man—Catholics receive the Scriptures; from Watts, and others, the prayers and hymns to be said and sung by them. *Neither Catholic nor Irishman ever composed one sentence, or modified one line of these religious works for the children of millions of Catholics.*

Rev. Mr. Carlisle, who first suggested the introduction of this religious element, mainly wrote the works in which it is embodied, and instructed the Catholic Teachers in the *explanatory* mode of teaching them, is the best witness who could be called as to the object which this branch of the System was designed to accomplish.

In the Evidence before the Select Committee on the Plan of National Education, Ireland (1837), we find the following testimony, on the subject of the *Scripture Extracts*, given by Rev. Mr. Carlisle, and it is to be borne in mind that, when under examination, he was accompanied by Mr. Blake, another Commissioner; so that his answers are the *joint* testimony of both. *Rev. Mr. Carlisle examined—*

The rules of Kildare-place Society, as you understand, prevent the Scriptures being explained by the Teachers? They so far prevent it *that I could not conscientiously place a school in connexion with it.*

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[1] Grotius, a Protestant commentator, translates it "gratia plena," or "full of Grace."—Most Rev. Dr. MacHale's Letters.—No. 82.

Why should you conscientiously put a school under the National Board, and not under Kildare-place Society? *Because I think it affords greater facility for Scriptural Instruction than the Kildare-place Society system did.*

In what respect? With respect particularly to the use of our Extracts, and the explanations permitted upon them.

Do the rules of the Board admit of your giving explanations of the Scripture Extracts while the scholars are engaged in *combined* instruction? *Certainly.*

You feel yourselves at liberty, *during the period of united instruction*, to give doctrinal instruction to the scholars arising out of the Scripture Lessons? Not apart from the Scripture Lessons; we should object to doctrinal lessons *not arising out of these Lessons.*

Lord Stanley asks—In the composition of your Scripture Extracts, was there any facility afforded for the purpose of giving this explanation in juxtaposition with the narrative of Scripture? The narrative of Scripture is given first, and there is appended to that whatever comment there may be, that seems to be intelligible to the children, in the New Testament, on the narrative, by which a facility is given in the reading of the Extracts, *for practically, and to a certain extent, giving doctrinal information* that would not be given by a reading of the narrative itself, without that New Testament comment upon it.

Then you conceive the superiority that exists in your schools (over those of the Kildare-place Society) to be that they allow more explanation? Not merely that, but our Extracts embodying, as I formerly explained, *illustrations of Scripture by Scripture*, is a mode of explanation which would not have been tolerated, I conceive, by the Kildare-place system. Besides this, our Extracts contain notes explanatory of phrases and words; and I think that such a book containing such explanations would not have been permitted in the Kildare-place schools. [*Mr. Blake was present during this answer*].

This is a clear exposition of the system pursued from 1831 up to 1853, or a period of twenty-one years. In the latter year, when the discussion arose upon Archbishop Whately's *Christian Evidences*, the following amended rule was introduced—"When using the Scripture Lessons, the Teachers are prohibited, except at the time set apart for religious instruction, from putting to the children any other questions *than those appended to the end of each lesson.*" The absurdity of this rule, the impossibility of enforcing it, and the grave abuses which the Scripture Extracts, in *mixed* schools may occasion, were clearly drawn out by Rev. Mr. Carlisle's examination; thus:

Is each Master to be the judge of the explanation for himself? *He is superintended by the parents of the children*, who would make a complaint if they conceived improper instruction was given.

Are the parents of the children in the school at the time? No; but they can easily find out from their children what sort of explanations are given!

The extreme danger of this system may further be understood from the fact, that of 4,280 National Schools, from which returns were received and laid before Parliament, it appears that in the year ending March, 1853, the Scripture Extracts were read, *habitually, as a portion of combined instruction*, in 458, and *occasionally*, in 1,346 schools; that is, that they were so used in 1,804, or over 42 per cent. of all the schools in Ireland. The vast majority of these 1,804 schools were under Protestant Teachers, and thousands of the pupils were Catholics. In fact, at that date, out of 1,306 National Schools under Protestant management, *exclusively*, there were only 119, or *one in eleven*, attended by Protestants *alone*, all the others having a *mixed* attendance; and the aggregate number of Protestant Teachers and assistants then amounted to 1,132.

CHAPTER IV.

THE CLASS BOOKS, AND THE RELIGIOUS ELEMENT IN THEM.

Use of the Class Books of the National Board *practically* compulsory, owing to monopoly.—Authorship of the Class Books.—Commissioners' own account of the character and extent of the moral, religious and devotional element in the Class Books for *Combined Instruction*.—Methods of Teaching.—Proofs of proselytising through the use of Books.—Sullivan's Literary Class Book.—Young's Manual of Infant School Training.—Magnitude of the working of this dangerous System.—Dean Dawe's work on Education.—Sullivan's Complete Dictionary.—Propositions proved in this and in last chapter.

WHATEVER freedom may be left to Patrons, as to the use or non-use of the National School Books, which are exclusively devoted to the common religious element, practically, they have no choice as to the Class Books. True, that, theoretically, their use is *not compulsory*; practically, however, it is. The Patron may adopt any other Reading Books, not objected to by the

National School-Books, a monopoly.

Board, which he thinks fit, but it is scarcely possible to find School Books, except upon mathematical or physical science, which the Catholic Patrons would approve, and to which the Board would not object. *This is one of the most serious evils which have resulted from the National System.* Before it was called into existence, a series of elementary works was published by the Catholic Book Society, works permeated with the unction of Catholic principles and Catholic sentiment, and yet, of such a liberal character that, with most trifling alterations, the National Board provisionally adopted them when their System was first started. Within the past twenty-seven years, few elementary School Books, with the exception of those by the Christian Brothers, have been written by Catholics in Ireland. This monopoly has arisen from the following causes:—The extreme cheapness of the books in the schools, whether those published or those sanctioned by the National Board; the reduced rates at which their publications are sold to poor schools, not National; the moderate price at which their agents supply them to the general public; and the very limited market for elementary works remaining outside these in Ireland. In spirit and breadth of plan the Christian Brothers' Books leave little to be desired; Catholic in tone; philosophical in method; excellent in matter; unexceptionable in style; lucid in arrangement—they form a series, which for its extent, is immeasurably superior to that of the National Board; and, with an easier gradation of some of the lower Reading Books, they would, if extended, form *perfect* hand-books, both for teachers and pupils, in elementary schools. The *price* of a school book is, perhaps, its most important commercial item, especially in the case of schools for the poor and struggling classes, and this single element has mainly created the artificial monopoly which, undoubtedly, the books of the National Board enjoy, not only in Ireland, but largely in Great Britain, Canada, Australia, and several of the Colonies.[1] This question will be examined in its literary and

[1] See several Reports—thus, 7th, 13th, 14th, 16th, 17th, 18th, 19th, &c.—of the National Board, showing the extent of the use of their Books out

national relations hereafter; the object now in view is merely to call attention to the fact, that in considering the moral and religious influences of the Class Books of the National Board, the Catholic Hierarchy should bear in mind that in addition to all the Catholics in the National Schools, and to thousands in other Schools in Ireland, hundreds of thousands of children use them throughout Great Britain and her vast Colonies. Whatever influence these works exercise, at home or abroad—by omission or commission, as propagandists of a dangerous "*common Christianity*," undoubtedly the *supposed* sanction of the Catholic Prelates and Clergy of Ireland lends powerful support to their circulation.

Authorship of Books.

In order fully to understand the indignity offered, not only to the Catholic people, but to the *Irish Nation*, in framing the most important measures connected with the working of the plan of, so-called, *National* Education, it is necessary to state a few particulars of the antecedents of some of the parties to whom that duty was entrusted. Rev. Mr. Carlisle, a Scotch Presbyterian minister, had settled in Ireland some years before the National System was announced; at this period, he was in charge of Mary's-abbey congregation, in Dublin, and to aid his stipend he kept an Academy on Ormond-quay. Connected with his congregation was a school attended by some Roman Catholics, *who* under the rule of the school, *were obliged* to read the Protestant Scriptures.[1] So zealous was Rev. Mr. Carlisle in the cause of Scriptural education, that he refused to place his congregational school under the Kildare-place Society, owing to a prohibition, by the rules of that body, against any explanation of the Scriptures to its pupils. At the time of his appointment as Presbyterian and Paid Commissioner, Rev. Mr Carlisle was assisted in his Academy by four or five ushers, whom he had brought over from Scotland, all Calvinists; and it will be

of Ireland. The books sold, at reduced prices, to National Schools in 1856, amounted to £8,549, and those sold by Her Stationery's Office to the Public, the same year, amounted to £11,444.

[1] See Rev. Mr. Carlisle's Evidence.—1837.—Question, 1805.

shown that no University in Europe ever acquired such power in directing the mind of the Nation to which it belonged, as this obscure Academy and its Scotch staff, got over the Irish people. The Principal of the Academy became Paid Commissioner of National Education; the first Assistant (Dr. M'Arthur) married the Principal's niece, and became Head Master and Manager of the Central Model and Training Schools, Marlborough-street, and since his retirement enjoys a pension from the Queen; the second Usher (Mr. Rintoul) is still Assistant-Professor in Marlborough-street; the Principal's nephew (Dr. Bilbie) became an Inspector; another nephew (Mr. John Carlisle) is yet an Inspector; some—including one who is said to have abandoned the Catholic Church—were provided with clerkships in the Education Office, and divers other members of the family, or of the faith, were quartered on the Institution in various capacities, even as artisans. Rev. Mr. Carlisle requested the new Board to accept a transfer of his Academy on Ormond-quay, in order that they might convert it into a *Model* School for the Irish people, but this kind offer was declined. The preparation of the books for the great mass of an entire Nation was the most important of all the privileges assumed by this Scotch junto, and an account of the matter will best be given from Rev. Mr. Carlisle's examination before the House of Commons in 1837:

Who has compiled those elementary books to which you are now referring? The mode of their compilation was this:—I had a school under my own management, in which I had four or five Teachers; I brought them together, and consulted them upon the subject, and suggested a plan for the formation of the books; some amongst them undertook the compilation of them. Those were the Teachers of my school, with the Head Master of the school, who is now the Head Master of our Model School. Then they were all revised by myself.

Sergeant Jackson, utterly astonished, for though a Conservative, he was an *Irishman*, asks—You are to be understood to say, *all the elementary books have been produced in that way by the Teachers of your school and revised by yourself?*

Along with the Head Teacher [Rev. Mr. Carlisle's nephew] of our school, who had been a Teacher of my own school; and they have been all submitted to the Board.

It being the fact, that you have *interspersed religious matters throughout the books*, do you think the *combined* instruction under the National Board is adequately described by the term "moral and literary" instruction? If the terms "moral and literary" are meant to exclude *religious*, I should say not; but, I think in "moral," there must be a reference to the great foundation of all morals, *religion*.

You are not prepared to admit that it is merely moral and literary instruction? If by that it is meant to exclude religious, *it is not*.

The Reading Lessons, or Common Class-Books of the National Schools supply literary, moral, and intellectual aliment for the youth of the Nation. Conned over, in every homestead of the mass of the people, struggled through, at every hearth, by the young in the family audience, read, explained, and developed in daily lessons, during years of school-life, and the only library accessible to millions of the peasantry—the Primers and graduated Manuals of our Common Schools exercise an influence second only in extent to that of the Catholic Catechism. Omitting altogether the five volumes which are professedly and exclusively religious, there are fourteen Reading Lesson Books used in the National Schools, thirteen of which are *published* by the Commissioners, and the remaining volume sanctioned, but not published by them.

List of Reading Books, their Authors and Editors.

Title of Book.	*Author or Editor.*
1. First Book of Lessons	Rev. Mr. Carlisle and Scotch Assistants.
2. Second Book	Rev. Mr. Carlisle, and Scotch Assistants—edited by Archbishop Whately and Family.
3. Sequel No. 1 to Second Book	Archbishop Whately and Family.
4. Sequel No. 2 to Second book	Archbishop Whately and Family.
5. Third Book	Rev. Mr. Carlisle and Scotch Assistants—edited by Archbishop Whately and Family.
6. Fourth Book	
7. Supplement to Fourth Book	Archbishop Whately and Family.
8. Fifth Book	Rev. Mr. Carlisle and Scotch Assistants.
9. Reading Book for Girls	Archbishop Whately and Family.
10. Art of Reading	Professor Spalding and Rintoul; both Scotch.
11. Biographical Sketches of British Poets	Mr. Maurice Cross, an Englishman.
12. 13. Selections from British Poets	
14. Literary Class Book.	Dr. Robert Sullivan, an Ulster Protestant.

The earlier Reading Books were all prepared by Rev. Mr. Carlisle and the staff of his academy; nearly all of them have since been revised, in fact entirely re-written, by Archbishop

Whately, and several new volumes have been added by His Grace and the members of his family. In Mr. Cross's evidence before the House of Lords, in 1854, he thus testifies to Archbishop Whately's industry and zeal in supervising works so largely leavened with his religious views :—

In 1844-5 the Class Books of the Board underwent a revision; the Archbishop took a *vast deal of trouble* in revising those books, omitting lessons which he did not think so suitable as others, introducing new ones, and altering several of the old ones.

Of these thirteen volumes, published by the Board for the use of the *Irish* people, *not one has been written, compiled, or edited, by an Irishman.* Of the 600,000 children who use them in the National Schools, 520,000 are Catholics; of the 8,000 Teachers and assistants who instruct from them, 6,500 are Catholics; of the 5,400 schools in which they are taught, about 3,850 are under Catholic Managers; yet *not one of these volumes has been written, compiled, or edited, by a Catholic.*[1]

Character and extent of Religious Element in Lesson Books.

Lest it should be thought that our opinion of the character and extent of the *religious element* in these volumes is not correct, we submit the Board's own summary of it, as given in "*Analysis of the School Books published by authority of the Commissioners of National Education,*" and which is distributed, gratis, through their agents to the public:—

One of the main objects in compiling and publishing this series was to supply, not merely the National Schools, *but the public generally*, with works moral and religious in their character, without being sectarian. Lessons on the subject of Religion, drawn chiefly from the narratives of the Holy Scriptures, are interspersed through all the Reading Books, and constitute an interesting epitome of Sacred History. These are commenced in the First Book,

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[1] So well understood is this complete exclusion of Catholics from *any connexion* with the editing of the *Lesson Books*, that, when Professor Sullivan officially suggested to the Commissioners that certain additions should be made to them, the suitable persons, whom he recommended as his assistants in the work, were Mr. Rintoul, a Scotch Presbyterian, and Mr. Blakely, a Unitarian, then a clerk in the Book Store. And, last year, when the senior Head Inspector—a Catholic—proposed to amend, *gratuitously*, some of the Lesson Books, the offer was declined by the Board, and that duty is now being performed by Mr. Young, an Englishman and a Protestant.

and carried on through the remaining volumes. The lessons in the First Book are of a moral kind, and conclude with one *decidedly religious;* several in the Second Book communicate *important religious truths, and are well fitted to create devout feelings.* The *religious sentiments* inculcated in the Sequel to the Second Book are of the *purest and most elevated kind;* and the next work following affords a *striking example of the successful manner in which some of the most important truths of Revelation are blended with secular instruction in the Irish National School Books.* The admirable abridgment of parts of the Old Testament, in the Third Book, is not intended as a *substitute* for *the Bible, but to prepare the pupils for a more extended course of religious instruction, and a more beneficial study of the inspired volume.* Apart from the Scriptural Lessons continued in the Fourth Book, it contains several poetical pieces of a *devotional character*, of convenient length to be committed to memory, and calculated to strengthen the moral feelings. The Supplement to the Fourth Book contains a *summary* of the Old Testament including a detailed account of the Prophets, and the *substance* of their prophecies; *besides several essays on religious subjects by Archbishop Whately and other eminent divines.* The excellent lessons in the *Girls'* Reading Book *form a complete manual of moral and domestic duties, whether in single or married life;* and the Selections from the British Poets are pervaded by a spirit of *genuine* piety, and are well adapted for *family reading.*

Complete manuals of moral and domestic duties for married and single females; epitomes of sacred history; summaries of the Old Testament; detailed account of the prophets, and substance of their prophecies; essays on religious subjects by eminent Protestant Divines; and devotional poetry pervaded by a spirit of genuine piety, and recommended for family use.—Did aggression, on the patience of a Nation ever exceed this? Messrs. Carlisle, M'Arthur, Rintoul, Spalding, Dr. Whately and his family, Mr. Cross, and others, enjoying a prescriptive right to monopolise, for twenty-seven years, the writing of such books for the *Catholic* youth of Ireland! Nor is it for these alone, but for Catholics in Great Britain, America, Australia, and elsewhere, who largely use them, owing to their cheap price, and their supposed approval by the Catholic Bishops of Ireland. The evil lies far deeper than might at first be imagined. The books are required to be used with the Scottish or *explanatory* method, by which the Teacher is expected to "*question into the pupils, and then question out of them*" not merely a thorough explanation of the text of each lesson, but

Explanatory, Incidental, and Developing Methods.

also of whatever incidental matter he may deem fit to introduce, in order to illustrate the meaning or expand the subject. Rev. Mr. Carlisle clearly points out this in his evidence before the Select Committee of the House of Commons:—"*Every subject,*" he says, "*brought forward in the reading lessons must be explained,* and the Master is expected to be able to answer the questions the children may put to him, and that he cannot do without considerable information." The subjects treated of in the books are here correctly stated by the Board, the names of the authors and compilers have been given, the method of teaching has been explained, and we shall submit proofs of the dangerous results of this grave element of the system. Out of a staff of 8,000 Teachers, assistants, and paid monitors, about 1,500 are Protestants and Presbyterians, the vast majority of whom have Catholic pupils in their schools. In the province of Ulster alone 30,000 Catholic children are under such tuition, and it cannot be deemed safe to have these children taught sacred history, religious essays, epitomes of Scripture, and devotional exercises by Protestant Teachers, and in schools where the majority of the pupils is non-Catholic? The following sworn evidence, by a Protestant clergyman, will sufficiently illustrate the general working of this combination of secular and religious instruction in mixed National Schools:—

Lesson Books used for proselytising purposes.

Rev. J. Campbell Incumbent of Trinity Church, Belfast, was examined before the Committee of the House of Lords, in 1854, and gave reports as to fifty-five National Schools, which he had that year visited in and near Belfast. Amongst other strange disclosures, some of which we shall use hereafter, made by this gentleman, are the following, which we commend to the attention of all Catholics, except those who shut their ears and eyes against all evidence of the present perils of National Schools. The Murphy-street Female National School, in Belfast, when Rev. Mr. Campbell visited it, had 170 pupils on Roll—Presbyterians, 120, Dissenters, 20, Established Church, 10, Catholics, 20; two Teachers, Presbyterians; and Patron, a Presbyterian.

The mistress informed me (states the Rev. Mr. Campbell) that none of the children *refuse* to receive the instruction which she gives, *which consists of reading the Bible.* If explanation of the Bible were given, she said there would be refusals; *but during the Lessons from the ordinary books of the Board, opportunities do occur, which can be, and are, taken advantage of, to*

instil religious instruction without suspicion; she added "*Who is to take notice of this?*"

Rev. Mr. Campbell adds his own opinion, that—

The ordinary books contain religious instruction of a certain character and to a certain amount sufficient to give a Teacher an opportunity of branching off from it, and giving peculiar religious instruction, if so disposed.

Again, in the Whiteabbey Female National Schools, Patron and Teacher, Presbyterians, the Mistress informed the Rev. Mr. Campbell that—

She imparts religious instruction whenever she pleases, on any occasion that may suggest itself during the day. There is no one to forbid it. She has been in the school for some years, and she may do it, as to use her own words, "*This is a Presbyterian School.*" She does not consider the introduction of religious instruction into her ordinary teaching a breach of the rules, as there is no one to restrain her.

We shall hereafter adduce ample evidence to prove that the entire Presbyterian body, ministers, teachers, and laity, share in the opinion and act upon it, that they are a privileged body, and that they joined the Board upon peculiar conditions, or as the Teacher expressed it—"*Theirs are Presbyterian Schools.*" In hundreds of National Schools in Ulster there can be little doubt that the matter of the Class Books is used, as in the Belfast Schools, to instil anti-Catholic principles, and impart Protestant instruction, as opportunities occur, during the lessons. Nor is this confined to Ulster; the same may take place in many of the Board's Model Schools, where the Teachers and pupils are mixed, especially in their Infants' Schools, which are almost exclusively under Protestant Teachers.

Religious Element in other works.

Besides the thirteen reading books now referred to, and the four volumes of Extracts, and the Sacred Poetry—the entire of which were written by Scotch Calvinists and English Protestants—there are four works sanctioned by the Board, which demand notice, in connection with the *religious element.*

Sullivan's Literary Class Book.

The first of these is Sullivan's *Literary Class Book*, intended as a Reading Book or School-Speaker for advanced pupils. This has not been compiled as a publication forming part of the Board's *own* series, nor does it contain the *religious element* to so large an extent; one section of lessons is, however, devoted to "*Religious or Devotional Readings.*" These consist of portions of *sermons* by Bishop Taylor, Dr. Blair, and Dr. Porteus, and

of hymns and sacred poetry, all the lessons in the section being from Protestants, with the exception of two little poems, one by Pope and the other by Moore. In the Ballymena *District Model School*, the Parish Priest, Very Rev. Mr. Lynch, objected to the use of Sullivan's *Literary Class Book*, by the Catholic pupils. His protest, recorded in the Visitors' Book, and given in evidence before Parliament, in 1854, is:—"I must adopt this mode, at last, of expressing my surprise at the bad taste, not to say the extreme injustice, of selecting descriptions of characters from such writers as Gibbon, Hume, and Robertson, for a *mixed* school professing neutrality. I allude particularly to Sullivan's *Literary Class Book*;" and finding his remonstrances wholly unheeded, he again wrote—"I am sorry to find that what I considered a fundamental principle of the Board is set aside in this school—I mean the right of forbidding objectionable books." Owing to the opinions of the Parish Priest, three of the Catholic pupil-teachers (the Head Master is a Presbyterian) refused to read Sullivan's *Literary Class Book*, whereupon Mr. M'Cready, Head Inspector, "had," as he states, "an interview with the lads, and *explained to them the nature of their offence, and the view the Board were likely to take of it.*" The Head Inspector reported their refusal, and the Commissioners at once ordered "*that the boys could not remain in the Model School unless they read the book.*" Before the arrival of the order, one had resigned, and he was followed by three other Catholic pupil-teachers. The statement now put forward may enlighten the Catholic clergy in towns in which Model Schools already exist, and also those in towns in which Model Schools, Agricultural Schools, and Ordinary Schools, under the Board's own management, are about to be erected, as to the practical worth of their influence in controlling those institutions.

The Teachers' Manual for Infant Schools.

In connexion with the religious element in the Books, "*The Teachers' Manual for Infant Schools, and Preparatory Classes*" deserves particular notice. In 1838, Mr. Wilderspin, an Englishman, was brought over by the National Board to introduce his System of Infant Education, and Organise the new

Infants' Model and Training School, Marlborough-street. Rev. Mr. Carlisle had provided for his three nephews, and others of his Scotch followers, as Authors, Professors, and Inspectors, so Mr. Wilderspin brought his daughter and son-in-law (a painter, or artist) to direct the training of the infancy and tender childhood of millions of Irish Catholics. For twenty years this gentleman and his wife have had the direction of this important department. The school is attended by 400 infants daily, of whom generally about 60, or only 15 per cent. of the whole, are not Catholics; and of 300 Teachers trained under them each year, only about 80, or 27 per cent. of the whole, are not Catholics. The *Manual* prepared by Mr. Young embodies the system of teaching and training pursued; it is on the list of books sanctioned by the Commissioners; enjoys their especial approbation and favour, and has, already, obtained extensive circulation. Archbishop Whately, on its publication, declared it "*The Book of the time;* the very thing wanted" and the Resident Commissioner, and some of the other Protestant members of the Board, think no less highly of it. This work sets out with *an examination of the first principles of human nature;* and then proceeds to lay down the maxims which should guide the Teacher in the moral education of infants, the development of moral ideas, instruction in sacred history and in the Scriptures, and, finally, in the use of hymns, prayers, and devotional exercises by them. The following extracts will show the character of the work:

"The Teacher stands for the time in the place of the parent."—"Although the conscience may thus be developed by moral lessons founded on experience, yet we should commence with the first dawn of intelligence to impart the higher motive of love to God, and obedience to his will, and to set before the mind the example of Christ. Moral education is always to be considered as emanating from, and is chiefly valuable as it predisposes the mind to religion."

The specimen lessons on the "Development of Moral Ideas" form a course of elementary theology—as God, creation, life, the mind, conscience—and, as no text book is used, there is neither limitation nor restriction to the nature or extent of the

subject, but the will or discretion of the Teacher. Under the head of Sacred History it is stated—

"The elder classes in an Infant School are capable of reading portions of Scripture, and of obtaining a knowledge of sacred history in a systematic and continuous form; but even those who cannot yet read may have related to them, in simple language, the great events recorded in the Old and New Testaments. Such lessons as the following will be listened to with interest by very young children, and may be further assisted *by pictures and questions.*"

The Teachers are then directed as to the selections from the Old Testament, which are peculiarly suited to the minds of little children, and told that "In the New Testament, the birth, life, and miracles of our blessed Lord afford abundant materials for most attractive lessons." They are further instructed that "When once a little child is interested in any history, such as that of the crucifixion or resurrection of our Lord, he will frequently desire to have it repeated [in order that it may be explained and thoroughly understood]; and the greatest good must arise from this habit, *if those subjects are presented which lead to the contemplation of the Divine goodness in the great work of salvation.*"

Danger of this System.

In addition to this course of instruction in morals, sacred history, and Scripture, the extent of which is in no wise defined, there is also a devotional element, and when the tender years of the children is considered, no one can doubt the deep influence which it is calculated to exercise on the mind and feelings. Hymns and prayers for morning, evening, and other occasions, are given, and not only are these to be said and committed to memory, but also to be sung and explained. Some of the numerous poems, thus the one on *Repentance*, are manifestly anti-Catholic.

Agents appointed to caary it out.

Is this a system, which if understood by the Catholic parents of Dublin, they would permit their precious infants to be brought up under? Is it a system which if known to the Catholic clergy, they would admit their Teachers to study as a model for imitation in their own schools throughout Ireland? To make the system produce the designed results the Teacher should be a Protestant; hence in the Infants' Department, in the Board's

own Model Schools, they are almost invariably of that creed. In the Central Model School both the Teachers of the Infants' School are English and Protestant; in the West Dublin, Athy, Kilkenny, Clonmel, Limerick, Galway, Trim, Newry, Belfast, Ballymoney, and Coleraine Model Schools, they are all Protestant, the only Catholic Head Teachers being in Ballymena and Waterford. In a few only of these 14 schools are the Catholic infants in a minority, and in nearly all the others the Protestants form but a trifling fraction of the attendance. Another matter worthy of notice is, that the War Department now sends Regimental Schoolmistresses to be trained in Marlborough-street; their training takes place in the Infants' School, under the direction of the Head Master, Mr. Young; so that Catholic children in the Military Schools are now instructed through the system here described.

Rev. Dean Dawes' Suggestive hints.

Besides Young's *Manual*, there is another work on Education, also written by an Englishman and a Protestant—Rev. Dean Dawes' "*Suggestive Hints towards Improved Secular Instructions*"—and which is sanctioned for use in the National Schools. This work was written for, and is suited to, the religious circumstances of English National, or Church Schools only, but not at all to Catholic Schools in Ireland. Its principles are Protestant, its Scriptural quotations are from the Protestant Authorised Version, and the stand-point from which it views education is Protestant and Anglican.

Sullivan's Complete Dictionary of the English Language.

The only Dictionary sanctioned by the National Board is Sullivan's "*Complete Dictionary of the English Language*," and this is anti-Catholic in a large number of its definitions. Attention was called to it in a recent debate on National Education in the House of Commons, and by a subsequent correspondence which ensued between Mr. Maguire, Member for Dungarvan, and Dr. Sullivan, and the circumstances prove that either the will, or the power, to protect Catholic interests does not exist in the National Board. Dr. Sullivan has been permitted to apply, in the public press, the terms "*gross calumnies*" and "*gross misstatement*," to comments made by Mr. Maguire upon Dr. Sullivan's

Dictionary, the fact being, that the unanswerable reply[1] of the Hon. Member for Dungarvan established, as the public now know, the entire and complete accuracy of his statement in reference to that work. For more than five months the Commissioners have been fully aware of the objectionable nature of this work, yet no step has been taken to remove it from schools attended by half a million of Catholic children. The defence set up by its author, and permitted to be published by the National Board, is insulting to ordinary intelligence. One plea is that there are Dictionaries still more objectionable to Catholics, and that Sullivan's is the least offensive in the language. The second statement is untrue;[2] and the first, though true, is not a valid apology for serious error in a school-book, especially a work intended for constant reference, and one pretending to be a "*Complete Dictionary of the English Language.*"[3] On this point

[1] See copies of correspondence in Appendix.

[2] See the admirable and, need we add, *Catholic* "*School Expositor*" by the Christian Brothers; Walker's Dictionary by Young; Webster's Dictionary, &c.

[3] May 4th last, an article, headed *the Literature of the National Board*, appeared in the *The Freeman's Journal*, and attracted general notice. Attention was called in it to the question of the un-Irish and Protestant authorship of the School-books, and extracts were given from Sullivan's Dictionary to prove that it is anti-Catholic. May 21st, Dr. Sullivan first printed, and then addressed to the Commissioners, a Tract, professing to be "An Account of the circumstances under which his School-books were written," in which he charges the author of the article in *The Freeman* with not merely mistakes, or mis-statements, but deliberate *calumnies*. He says, "In the compilation of this Dictionary, I took care to omit, or to render unobjectionable every word and definition calculated to give offence to any denomination of Christians. And, though this can be ascertained by any person who takes the trouble of comparing the definitions referred to [as quoted in *The Freeman*] with those in any other English Dictionary, yet the anonymous writer alluded to, has had the hardihood to represent my Dictionary as sectarian." This letter was submitted to the Commissioners, and largely circulated, *in private*, by Dr. Sullivan. July 9th, Mr. Maguire M.P., incidentally referred to this Dictionary, in the course of his able speech in the Debate in Parliament, whereupon, Dr. Sullivan charged him with "*still grosser calumnies*" against his work than even those by the writer in *The Freeman*, and when the Member for Dungarvan demolished him, with a few minutes' effort of his pen and his genius, the vanquished compiler clamoured, from the depths of the mire into which he had been hurled,—"*As I*

Rt. Rev. Dr. Denvir, in reply to Lord Monteagle, in 1854, as to the relative merit of the books of the Kildare-place Society and those which had preceded them, states in his Lordship's evidence: "On that subject I would say that *a book, as a book of education, is to be condemned even for one error;* and if the older books contained *many* errors, whilst the more recent ones contain only *one* or *two* errors, what I would say is, that *they should both be condemned,* although the more recent ones might be a step in advance." Another apology advanced is, that Dr. Sullivan's book does not pretend to give *theological* definitions, whereas it defines numbers of terms with theological accuracy, in relation to Protestant doctrine, whilst it abounds with words explained in an anti-Catholic sense. Different from all other works of the kind, it was designedly compiled for the use of National Schools, attended by more than *half a million* of Catholics, yet many of its definitions are not only openly Protestant, as to *doctrine,* but often highly *offensive,* in other respects, to Catholics.[1]

intend to put Mr. Maguire on his defence in another place, for his reiterated publication of *a libel* injurious to my literary property, I will take no notice of his letter in your (*The Freeman's*) columns of to-day, &c." What of the legal action here threatened? As we write, Messrs. Thom's Type-foundry is engaged in cutting up the stereotype plates and purifying, by fire and forge, the Sectarian Dictionary from some of the grosser attacks upon the religion of its Catholic purchasers. The heretical shreds cut from those plates, with the adamant of *truth* applied to them by the gifted son of Munster, would form fitting material for a brand with which to justly impress upon the brow of the self-convicted compiler, the opprobrious term that he so unjustly applied to others.

[1] See the following, amongst hundreds of anti-Catholic definitions in this Dictionary—

Superstition, religious belief or practice not sanctioned by *Scripture.*

Bible, the Sacred Volume in which are contained *the* revelations of God.

Apocrypha, books *appended* to the *sacred* writings, *but of doubtful authenticity.*

Sacrament, a sacred *ceremony* imposing an obligation; an oath; the Eucharist, or the Lord's Supper.

Baptism, the first *Sacrament* of the Christian Church.

Confirmation, a Church *rite* by which baptised persons are confirmed, &c.

Eucharist, the *Sacrament* of the Lord's Supper.

Penance, infliction for sin; repentance.

Viaticum, the last *rites* used for a departing soul.

Orders, *admission* to the *priesthood.*

Matrimony, marriage, wedlock.

Altar, the *table* in *Christian* Churches where the Communion is administered.

Communion, *celebration of the Lord's Supper.*

Communicate, *to receive the Lord's Supper.*

Offertory, that portion of *the Church*

We have now proved, in this and in the last two chapters the following propositions—

Propositions proved in Chaps. III. and IV.

1. That the System recommended by the Resolutions of the House of Commons in 1828, and that announced in Lord Stanley's letter of October 1831 were one and the same—that is, *complete separation of religious from literary instruction*, and total prohibition of all attempts to impart *combined* religious instruction of any kind—*special or common*—to children of different persuasions.

2. That the subsequent permission given by the Government not to "exclude from the list of books for the *combined* [moral and literary] *instruction*, such portions of Sacred History, or of religious or moral teaching, as may be [unanimously] approved by the [entire] Board," was obtained on the suggestion of Rev. Mr. Carlisle, who describes it as "an experiment how far Roman Catholics and Protestants could proceed together with perfect unanimity *in introducing Scriptural light among the population gene-*

service which is chanted or read while the alms are collected.
Confession, avowal, acknowledgement.
Absolution, the act of absolving.
Missal, a ritual, *a* prayer-book.
Mass, the *service* of the Roman Catholic Church at the Eucharist.
Acolyte, *a deacon*.
Deacon, one of the *lowest* order of the clergy.
Exorcist, one who *pretends by magic* to drive away evil spirits.
Purgatory, a place in which Roman Catholics *think* that souls are purged from impuritics before their admission into heaven.
Hell, the *residence* of wicked spirits.
Limbo, a region *bordering* on hell.
Requiem, a *hymn* for the dead.
Relics, *the remains of dead bodies*.
Reformation, change from *worse to better*.
Reformer, one concerned in bringing about the Reformation.
Reformist, one of the reformed religion.
Heterodox, deviating from the Established Church opinions.
Dissenter, one who dissents from the Established Church.
Apostate, one who renounces his religion, or deserts his party.
Contrition, sorrow for sin; repentance.
Cross, *one straight body laid at right angles over another*
Crescent, *the symbol of Mahomedanism*.

See also Creator, Holy-Ghost, Anti-trinitarian, Incarnation, Anti-Christ Angel, mystery, miracle, perjury, faith, hope, charity, grace, tradition, heresy, heretic, martyr, host, Church, Albigenses, Lutheran, Virgin, Annunciation, Passion-week, Holy-Thursday, &c. &c. In fact there are few words of a theological, or ecclesiastical, nature which are not defined in a Protestant, or otherwise objectionable sense in this, *the only* Dictionary sanctioned by the National Board. The Commissioners permitted the author of this Dictionary to attack, in the public press, *as calumniators*, those *Catholics*, who, with the book before them, described it as objectionable and anti-Catholic; nor have they taken any step since to banish it from schools attended by 520,000 Catholic children.

rally—an experiment, perhaps the most interesting and important, but at the same time the most delicate and difficult that ever was entrusted to any Commission."

3. This experiment has been carried on for twenty-seven years through two classes of works—those devoted *exclusively*, and those devoted *partly* to religion. Seven volumes of the former, and thirteen of the latter class of works, have been published or sanctioned by the Board—apart from a few other works—and *not one of these volumes*, through which Scriptural light was to be introduced among a population of millions of Catholics, *was written, or edited, by a Catholic.* Rev. Mr. Carlisle and his Scotch ushers, and Archbishop Whately and his family, assisted by some other Protestant and Dissenting clergymen, are the chief authors of all these works.

4. The Kildare-place Society, required the *mere reading*, without note or comment, of the Bible or Testament—and rather as a *symbol* of submission to Protestant ascendency—the omission of which was often practically connived at, yet the Catholic Prelates and people opposed and, at length, suppressed this system. The evidence here adduced proves that Protestants who conscientiously rejected that Society, because of the restriction which its rules placed upon *thorough* Scriptural instruction, supported the National System on account of the liberty of ample explanation which it affords in the teaching of the Extracts—in fact that, under it, the Protestant canon may be fully applied, "Scripture explains Scripture."

5. That, in 1853, Returns were obtained, on a Motion of the Earl of Eglinton in the House of Lords, from 4,280 National Schools, which show that the Scripture Extracts were read *habitually* in 458, and *occasionally* in 1,346, that is, in 1,804, or 42 per cent. of the schools, they were used during the *combined* instruction of all classes. Of these 1,804 schools, 881 were in Ulster, and the great majority of them were under Protestant and Presbyterian Teachers, with an attendance of Catholic children in nearly all of them.[1]

[1] It has been urged by some persons that these returns must be inaccurate, that many of the Managers likely confounded the Scriptural *Lessons*, or

6. That the alteration made in Rule 8., in 1853, places the Scripture Extracts and Sacred Poetry *on an improved footing;* the old rule enabled the objection of the parents of *one* child to *prevent* the use of these books during *combined* instruction in any school, although hundreds of pupils in it might desire the contrary; the new rule enforces the right of the parents of *one* child to *retain* these books as a portion of *combined* instruction, even though hundreds protest to the contrary.

7. That the reading books—*the use of which Managers have the right to enforce upon all children*—are permeated with large portions of moral and religious teaching, religious essays, whole sections of Scripture history, and devotional hymns and prayers—all written by Scotch and English Protestants—and, from the mode of teaching adopted, these, in the hands of Protestant or Presbyterian Teachers, are probably more dangerous to Catholic children than even the Scripture Extracts and the other religious works.

8. That in Ulster, as is proved by the sworn testimony of Protestant clergymen, the teachers, by their own admission, use

Chapters, in the ordinary Reading Books, with the volumes of Scripture Lessons or *Extracts*, and thus returned the numbers reading the latter greatly in excess. It is the *Teachers*, and not the Managers, who make out these returns, the Managers sign them merely, and scarcely any of the Teachers could fall into the mistake alleged; moreover, the numbers returned, compared with the provinces to which they refer, furnish the strongest proof, that, if any fell into that error, their number has not affected the accuracy of the general statement. For the half-year, ending 31st March, 1853, it appeared that the *Scripture Lessons* were used in the following number of National Schools:

	Habitually.	Occasionally.	Total.	Not Read.	No Return.
Ulster.....	245	636	881	840	157
Munster.....	100	316	416	583	90
Leinster ...	61	266	327	708	119
Connaught...	52	128	180	345	58
Total	458	1,346	1,804	2,476	424
				4,704	

the common religious element in the Lesson Books for the purpose of inculcating doctrinal views to proselytise the children.

9. That by the original arrangement entered into, in 1831, the *entire* of the Commissioners must be *unanimous* upon all matters connected with the common religious element, hence it was, and is, open to any *one* Catholic Commissioner, by objecting to that element in the books, to remove it altogether.

10. That the system of Teaching and Training, in reference to moral, religious and devotional subjects, as laid down in *The Teachers' Manual for Infant Schools*, is such that, under Protestant Teachers, Catholic Infants could not fail to have impressed upon their tender minds the religious sentiments and principles of their instructors ; and that the system, as carried out by Protestants, is fraught with the deepest peril, and should be reprobated.

The condemnation of this *common religious element* was early decided, not merely by Archbishops and Bishops, but also in Resolutions of the Hierarchy, at National Meetings and Synods, which have been confirmed by the Holy See. As if in contempt of such authority, the National Board pursues the even tenor of its way, and not only prints and circulates millions of copies of books, containing this condemned element, but its Catholic Members continue *earnestly and unanimously*, with Protestants, *to recommend* them for use by Catholic children throughout Ireland. Nor is their evil influence limited to this country, it extends to Great Britain, and the entire Catholic youth of her vast empire, upon which the sun never sets, are exposed to its perils.

CHAPTER V.

SEPARATE RELIGIOUS INSTRUCTION.—RULES, SECTION I.

Original Rules, admirably adapted to prevent Proselytism.—Statistical Return, by Provinces, of number of Schools (vested and non-vested); Religious Persuasion of the Pupils; of the Teachers; and of the Management.—Local distribution, through the Provinces, of Children of each persuasion in National Schools.—Catholic Children in National Schools under Protestant Managers exceed 70,000, or over five times the number of Catholics said to be in Church Education Schools.—Rules as to Religious Instruction.—Four Categories, the *Instructors*, the *Place*, the *Time*, and the *Pupils*.—First Category, Schismatical principle of present Rule as to Catholics proved.—Sworn Evidence of Chief Officers of the National Board most alarming.—Second Category, History of change of Rule for the Presbyterians and against the Catholics.—Third Category, several changes of this Rule, also for Presbyterians and against the Catholics.—Treatment of Convent and other Catholic Schools.

Separate Religious Instruction the basis upon which it was hoped to found *combined* Literary Instruction.

THE previous failure to combine, in any way, children of different persuasions under one System of even secular instruction was so clearly before the Committee of the House of Commons, in 1828, that they based, on the extreme contingency, "*if possible*," their strong recommendation that Government would again try to effect it. Having, in recent chapters, disposed of the foreign element called common, or combined religious instruction, improperly introduced into the System, we shall now notice the *one*, and only, element of religious instruction contemplated by former Commissions, by the House of Commons, and by Lord Stanley's letter—"*such religious instruction to the children as may be approved of by the clergy of their respective persuasions.*" To set forth the history of the working of the National System, in reference to the separate religious instruction of the children of all persuasions, is the object of the present chapter.

Rules laid down by Lord Stanley.

The rules laid down by Lord Stanley for separate religious instruction in the National Schools were of the simplest

kind—"That one or two days in the week be set apart for giving, *separately*, such religious education to the children as may be approved of by the clergy of their respective persuasions. The Commissioners will also permit and encourage, the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week." Immediately after the formation of the Board, the Commissioners issued "a Document,[1] explanatory of some of the conditions in Lord Stanley's letter," especially in reference to religious instruction, and which document was approved of by the Government. In this official paper the Commissioners state that these explanations neither alter nor modify the instructions given in Lord Stanley's letter; they merely offer them as views upon which they had *uniformly* acted from the commencement of their labours. From Lord Stanley's letter (31st October, 1831), from the Board's Explanatory Document (1832), in reference thereto, from Lord Stanley's reply (July, 1833) to a Deputation from the Synod of Ulster, and from the Rules, as set forth in the First Report (1834) of the Board, we abstract the following regulations as to separate religious instruction:

Four Categories of Regulations as to Religious Instruction.

1st. *The persons to impart separate religious instruction.* Clearly none were originally contemplated, and none mentioned other than the *clergy* of the several persuasions of the pupils, or persons approved of by those clergymen.

2nd. *The place of imparting separate religious instruction.* "The religious instruction might or might not be given in the school-room; the choice of the place being left to the pastors of the children, but *liberty is to be secured to them to assemble the children of their respective flocks in the school-room, if they see fit.*"

3rd. *The time for imparting separate religious instruction.* One day (at least) in the week was required to be *set apart* for religious instruction *exclusively*, but Managers were also *expected*, should the parents of any of the children desire it, to afford opportunity and facility for the same purpose, either before or after school business on the other days of the week. *The time*

[1] This Document was posted as a Tablet in the National Schools for several years.

or *times* to be *publicly* notified in the schools, in order that those children, *and those only*, may be present at the religious instruction whose parents or guardians approve of their being so.

4th. *The children to whom separate religious instruction was to be imparted.* That no children of a different denomination from the clergyman or other religious instructor, shall be permitted to be present during the instruction, and that *Patrons or Teachers were required to exclude from the room, during religious instruction, all such children.*

Considering the main end to be attained, *facilities for separate religious instruction, in mixed schools, free from the suspicion of proselytism*, no wiser or more effectual rules could be devised.

Statistical Table of Schools, their Pupils, Teachers, Management, and Religious Statistics.

It now becomes our duty to submit a sketch of the serious alterations which have been made in these Rules, and of the grave consequences which have resulted in relation to the faith of Catholic children. In order that the magnitude and importance of the subject may be fully understood, it is necessary to set forth the following statistics in reference to the religious persuasion of the Pupils, the Teachers, and the Managers of all the National Schools in Ireland:

TABLE OF NATIONAL SCHOOLS, THEIR PUPILS, TEACHERS, MANAGEMENT, AND RELIGIOUS STATISTICS.

	Schools.[1]			Pupils.[2]				Teachers.[3]				No. of Schools Managed by[4]					
	Vested.	Non-Vested.	Total.	Cath.	Pres.[5]	Est. Ch.	Total.	Cath.	Pres.	E. Ch.	Total.	Cath.	Pres.	E. Ch	Mixd.	Not stated	Total.
Ulster . .	507	1,448	1,955	100,128	51,314	21,147	172,589	1,027	697	211	1,935	798	673	309	41	57	1,878
Munster .	515	827	1,342	164,911	109	1,678	166,698	1,412	7	13	1,432	951	4	76	36	22	1,089
Leinster .	363	915	1,278	143,956	216	3,812	147,984	1,280	6	49	1,335	970	5	106	34	39	1,154
Connaught	285	490	775	77,431	207	2,405	80,043	710	5	20	735	444	7	92	18	22	583
Totals	1,670	3,680	5,350	486,426	51,846	29,042	567,314	4,429	715	293	5,437	3,163	689	583	129	140	4,704
					80,888				1,008				1,272				

[1] To 1st January, 1857.

[2] Half-year, ending 1st January, 1857; number of each religious denomination computed on the basis of the Returns of 1853. Total number of pupils, now over 600,000, more than 520,000 of whom are Catholics.

[3] These are the principal Teachers only; besides these, in 1856, there were 506 Assistants, 1,000 Paid-Monitors, and 407 Workmistresses.—Total Staff, 7,350. The Eglinton Returns, of 1853, give the *entire* teaching staff, thus, Presbyterians, 783; Established Church, 374; Dissenters, 38.—Total Protestants, 1,235; Catholics, 5,533; not stated, 44.—General Total, 6,812.

[4] Returns to March, 1853, only. Returns moved for by Mr. Maguire, M.P., and ordered by the House of Commons, will supply information, under these heads, up to April, 1858.

[5] All Protestants not of the Established Church are included under this head.

Pupils.—Over half-a-million of the children at present in the National Schools are Catholics; they form *above six-sevenths of the whole*, or, correctly, 86¾ per cent.

Teachers.—Of 5,437 *Principal* Teachers, 4,429 are Catholics; that is, *seven-tenths*, or, correctly, 71½ per cent. *of the whole.* The entire staff of Teachers, assistants, work-mistresses, and paid monitors, January 1st, 1857, amounted to 7,350.

Management.—Of the 5,350 schools, excluding those under joint or mixed management, 3,850, or above *seven-tenths*, correctly 71per cent., *of the whole* are under Catholic Managers.

Local distribution and Mixture of Creeds.

Local Distribution of Children of each Religious Persuasion throughout Ireland.—Half of the entire number of National Schools are attended by pupils of at least two religious persuasions. In reference to Catholics, about 250,000 of them mix with Protestants, the others attend National Schools exclusively Catholic. The Protestant element in the schools is chiefly Presbyterian; of the 13 per cent. of non-Catholic pupils, nearly two-thirds of them are Presbyterians. The non-Catholic children are almost wholly in Ulster, little over 10 per cent. of their entire number being in the schools of the other three provinces taken together. In no fraction of the schools out of Ulster is there anything like an *equal* attendance of Protestant and Catholic children in the same school. In that province, the Catholic pupils in the counties of Down and Antrim form only one-third of the whole attendance; but, with this exception Catholics are a majority in every other county throughout Ireland. Ulster is the only seat of *mixed* education, and the exact position of Catholic children there appears to be almost as little known elsewhere in Ireland, as that of the inhabitants of Central Africa. Catholics in the other three provinces invariably exclaim—"*Are not the National Schools in our own hands; there is no such thing as mixed education?*" We entreat a patient examination of the following abstract, in reference to Ulster, from Returns ordered through Lord Eglinton and Lord Clancarty, in 1853. There were then, as there are now, much less than half of the National Schools in Ulster under Catholic

management. Catholics *alone* attended 290 schools; Protestants *alone* 114; Catholics and Protestants attended 1,419 *mixed* schools, in 781 of which Catholics were a *majority*. Of the 638 schools, with Protestant majorities, there were 210 in which the Catholic *minorities* were below 10 per cent. of the whole attendance, and 428 in which the Catholic minorities ranged from 10 to 50 per cent. of the whole number of scholars. In the case of the 781 schools with Protestant minorities, there were 284 in which their number did not reach 10 per cent. of the whole attendance, and 497 in which it varied from 10 to 50 per cent. of the gross strength of the school. Further, there were, exclusive of those in Workhouse and Model Schools, 25,322 Catholic children in National Schools under Protestant Managers in Ulster; whereas, *there*, the number of Protestants in National Schools under Catholic Managers was comparatively small.[1] As the number of Catholic pupils in Ulster has since increased from 86,253 to 100,128, the number of Catholics now attending National Schools under Protestant Managers and Teachers, in that province, must be above 30,000.

We commend this analysis to the consideration of the Catholic Bishops, especially those of Ulster, that their Lordships may fully understand the circumstances under which 100,128 Catholic children—one-fifth of the whole number of Catholics in the National Schools—are being educated in that province. Besides these, in 1853, there were 34,996 Catholic children in the other three provinces, attending National Schools under Protestant Managers; or a total of 60,318; and, from the increased attendance for the last five years, there are now, at least, 70,000 Catholics, apart from several thousands in Model and in Workhouse Schools, being educated under the control of Protestant Managers, throughout Ireland.[1]

[1] Out of 975 National Schools under Presbyterian and Protestant Managers, and, of course, non-Catholic Teachers, in Ulster, in 1853, there were only 60, or one in sixteen, which had not Catholic pupils in them. The Catholic children then, in these 909 Protestant schools, amounted to 25,322, or 30 per cent. of all the Catholic children in National Schools in

Catholics in Church Education Schools.

The annual reports of the Church Education Society exhibit a gradual decline in the number of Catholic pupils in their schools, and the last return gives the following:—Schools, 1,706; scholars, 81,809, of whom, 53,979 are returned as of the Established Church, 14,632 Protestant Dissenters, and 13,195 Catholics. Now, the number of Catholic children in all the National Schools under Protestant Managers is *more than five times* this amount, and it will be clearly shown that the system pursued in the great majority of the National Schools under Protestant Managers, is far more anti-Catholic than that of the Church Education Society.

First Category as to Religious Instruction.

THE INSTRUCTORS.

We shall now examine the four rules already set forth for the regulation of *separate religious instruction*, and, *Firstly*, as to what *Persons* were to impart separate religious instruction? Lord Stanley's letter leaves no room for doubt upon this point—they were the *clergy of the respective persuasions*, and the *instruction itself* was to be "*such as may be approved of by them*," which fairly implies that any others imparting it should do so under their sanction. The Resolutions of the House of Commons, in 1828, prohibited *Teachers* from having any interference with imparting separate religious instruction, in order to afford greater security against proselytism, but Lord Stanley's letter may be understood to remove this restriction,

Oct. 1831.

Ulster. Of 279 schools under Protestant Managers in Antrim, only 9 had no Catholic pupils; of 132 in Tyrone, only 2 had none; of the 79 in Donegal, only 1 had none; of 102 in Londonderry, only 7 had none; of 56 in Monaghan, all had some; of 189 in Down, only 40 had none; of 54 in Armagh, all had some; of 47 in Fermanagh, only one had none; and of 37 Protestant schools in Cavan, all had Catholics attending them; and while 30 per cent. of the Catholic pupils in the National Schools of Ulster were in those under Protestant Managers and Teachers, there were only 8,287 Protestants, or 14 per cent. of their whole number, in National Schools under Catholic Managers. That is, there were *three times* as many Catholic pupils (25,322 to 8,287) depending on Protestant Managers, as there were Protestant pupils depending on Catholic Managers, and, in proportion to the gross number of pupils of each persuasion, relatively there were more than *twice* as many (30 to 14 per cent.) Catholics. These returns refer to 1853, and one-sixth, at least, may be added to bring them up to the present time.

provided the clergymen consider the Teachers of their respective persuasions fit for this duty. The Presbyterian Synod of Ulster attacked this principle, in July, 1833, in the second of the Four Propositions which they submitted to Lord Grey's Government: 1833.

"That it shall be the right of all parents to require of Patrons and Managers of schools to set apart for reading the Holy Scriptures a convenient and sufficient portion of the stated school hours, and to direct the Master, or some other, whom the parents may appoint and provide, to superintend the reading."

This Calvinistic and anti-Catholic principle, assented to in the case of the Presbyterians, was gradually extended, and now obtains prominence in the Rules of the Board. In reference to *Vested Schools*, the following clause is contained in the trust-deed, and also embodied in the present regulations (Part i. sec. iv., rule 6):— Vested Schools, 1855.

"In all vested schools the parents or guardians of the children have the right to require the Patrons and Managers to afford opportunities for the reading of the Holy Scriptures in the school-room, under proper persons approved of by the parents or guardians for that purpose."

Now, at the beginning of 1857, there were 5,350 schools connected with the Board, of which 3,680 were non-vested, and 1,670 vested; that is, their erection had been aided by the Commissioners. Of these 1,670 schools, 972 are vested in local trustees, 607 vested in the Commissioners, in their corporate capacity, and the observance of the rules is secured by bond in the remaining 91 schools. This *right*, here secured to the Catholic parent, to *approve* of proper persons, other than their pastors, *to read the Holy Scriptures*—or give any other religious instruction—in the school-room to their children, is a suggestion to *schism*, which would find warm encouragement from many non-Catholic landlords, under pretence of supporting *parental right*. Fully three-fourths, or about 1,200, of these vested schools are the property of Catholics—most of them

under the management of the Catholic clergy—and although such a contingency as that apprehended is extremely unlikely, experience shows that local circumstances might favour the *impious assertion of the right to schism* here secured to Catholic parents.[1] The following *sworn* evidence of the Right Hon. A Macdonnell, *Resident Commissioner*, given before the Select Committee of the House of Lords, on National Education, in 1854, shows that the Members of the National Board triumphantly appeal to this schismatical principle as a vindication of *Catholic parental right against priestly control in spiritual matters :—*

Schismatical Principle of present System proved.

Rt. Hon. A Macdonnell's Evidence.

In answer to Question 2,034 the Right Hon. A. Macdonnell says :—"At present there are above 3,100 schools under Roman Catholic priests; in not one of those can the Roman Catholic priest impose his religious instruction on any Protestant who attends; but, if that part of the rule were struck out, he then would have full power to do so. But, further, *what is very important in point of strict principle, under our plan the Roman Catholic priest has no power to impose his religious instruction upon his own Roman Catholics. The alteration now suggested in the rule would, for the first time, give the power to a Roman Catholic priest, whether Ultramontane or other, to impose upon his own flock any religious instruction he pleased. A great number of strict conscientious reasoners, in our church, would object altogether to such a concession to Roman Catholics, and, I think, with good reason, for I would give no such power either to the Roman Catholic or to the Protestant clergy.*"

2,042. *Lord Beaumont*—Do not you think that any change in the system which would give to the Roman Catholic clergy a complete control over the education of the Roman Catholic children would be regarded as very objectionable by a great portion of the Roman Catholic laity ?

I think that, as a matter of principle, a great number of persons would object to the thing. *At present the Roman Catholic priest, as the patron of the school, has no more power to compel a Roman Catholic child to receive his religious instruction than he has to compel a Protestant.*

2,053. Do not you think that it would be a very objectionable principle, in any system of National Education, that the clergy should have complete and sole authority and power to impose what system of religious instruction they chose upon the children attending the National Schools ?

I think it would be objected to, and *that it would be objectionable.*

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[1] A case actually occurred in Parsonstown, when Rev. Messrs. Crotty left the Catholic Church. The Board's acts were decidedly in favor of the schismatic parents that adhered to Rev. Mr. Crotty, jun. who became patron of a National School in Birr.

2,044. *Viscount Hutchinson*—Who do you think are the natural instructors of the people in religious knowledge?

The clergy. *But, according to our principle, the parents, in each case, are to decide with regard to the religious instruction that is to be given to their children, and I think it of very great importance that there should be this check.*[1]

Mr. M'Cready's Evidence.

Mr. M'Cready, then Head Inspector, and immediately after promoted to the office of *Chief*, or Director, *of the entire Inspection Department*, thus indignantly protests against giving the Catholic clergy—or any clergy—the control over the religious instruction of the children of their own flock.

3,891. "Another objection," Mr. M'Cready says, "to both those forms of this scheme is, that the practical result would be, that the laity of all denominations, *but particularly the Roman Catholics, would be subjected to the clergy;* and (3,396), *as a Christian man, and a citizen of the State, standing up for the privileges of my fellows, the Christian laity of all communions, on their behalf, and for myself, I protest against such a transfer of our common rights.*"

3,397. *Lord Beaumont*—Would it not also enable the clergy to impose upon the child not only religious instruction, but certain fixed religious practices? Certainly; such would be the effect, and, *with some, the contemplated effect.*

3,398. For instance, might they not make it a condition of the attendance of any [Catholic] child at a school *that the child should go to confession every indulgence, or every month? Unquestionably.*

3,399. Or that the child should become a member of some *sodality*, or other *religious* body? *Yes, I should say so.*

Evidence of Mr. Cross.

The following evidence, given on the same occasion, by Mr. Cross, will show all Catholic Managers, especially the clergy, how completely they are at the mercy of the Board, should they *dare* refuse any Catholic parent the use of their *vested* school for an *approved Bible-reader*, sent to give religious instruction to the child of that *nominal* Catholic:

1,539. You stated, in reply to a former question, that it was the *habit* of the Board, when they discovered any *grave contravention* of their rules, *to strike the school* so offending *off their Rolls.* I understand you to refer in that answer to *non-vested* schools? *Yes.*

1,540. What course would the Board pursue, in case they discovered that the rules had been broken to a gross and flagrant extent by a *vested* school?

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[1] Archbishop Whately states, in evidence in 1854.—Quest. 1089—"The persons to whom we always make reference, when there is any question as to what is, or what is not to be enjoined upon the Child are *the parents.*"

If the rules were violated *by the Teacher*, the Commissioners would, if the nature of the case justified it, demand *his dismissal;* and, in an extreme case, *they might think it necessary to remove the Manager himself*, WHICH THEY HAVE THE POWER TO DO, *if the infringement of the rule was caused by any wilful neglect on his part*, he having been previously acquainted with the regulations of the Board.

1,541. In the case of a *vested* school *which is held by Trustees*, and not directly by the Board, *if the Manager refused to comply with the order of the Board*, the only remedy the Board would have, would be to proceed, by an application to the Court of Chancery, against the Trustees?

They would call upon the Trustees to interfere to prevent a similar violation of the rule; if they refused, the Commissioners would then have the power of taking legal proceedings.

These being the deliberate statements and sworn opinions of the *Protestant Resident Commissioner* for the last nineteeen years, of the *Presbyterian Director of the entire Inspection Department*, and of the Secretary, both of whom have had over twenty years' *experience* of the working of the System, the Catholic clergy can no longer doubt that, should resistance to their spiritual teaching, on the part of the Catholic laity, ever arise in any locality, the Trust-deeds, Leases, and legal documents, the Rules, and the highest officers of the National System are at hand, ready to give the strongest support to the *schism*. How different this from Lord Stanley's letter! There the Catholic idea is fully set forth—"*The clergy to give religious instruction, or the religious education to be approved of by them.*" [1]

The Catholic clergy of Ireland and the millions of Catholic laity have now before them a clear exposition of the *present* System of National Education in reference to the spiritual rela-

[1] "These terms," said the illustrious Dr. Doyle, in a Circular to his Clergy on the new System, dated 26th December, 1831, "are not, perhaps, the very best which could be devised, but they are well suited to the especial circumstances of this distracted country. *They provide for the religious instruction of children by their respective pastors, or persons appointed for that purpose by them*, as often as those pastors can deem it necessary. This instruction shall be given on one or two days in the week, and may be given, as I hope it will, every day." Within this passage we find the four catagories of regulations as to *religious instruction*, the *place* and *time* for instruction, the *instructors* and the *persons* to be instructed. This was the System proposed in good faith and accepted in the same spirit by the Catholic Prelates and people of Ireland.

tions existing between the Catholic pastors and their flock. "We, the people of England," in the mouths of the three tailors of Tooley-street, is immeasurably surpassed, in audacity, by Mr. M'Cready's "*standing up*," before the House of Lords, "*for the privileges of his fellows, the Christian laity of all communions, on their behalf, to protest against such a transfer of their common rights*," as that the Catholics of Ireland should be stript of the right to deny the warrant and commission given by the Son of God to his apostles and their successors, the bishops and pastors of the Church, in terms clear and solemn—"*All power is given to me in heaven and in earth. Going, therefore, teach ye all nations: teaching them to observe whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*" The Resident Commissioner is fully aware that it is by the exercise of this right, for which he contends, he himself is the son of the first generation of Protestants in his own family; and Mr. M'Cready, who gratefully admits that it was the study of Archbishop Whately's works which led him to believe in the Christian Religion, previously rejected by him as untenable, from his own experience, can have no doubt, that the millions of Irish Catholics who "*hear the Church*," *and are not* "*as the Heathen and Publican*," stand in no need of his protection, which they spurn, or his advocacy, which they repudiate.

Second Category as to Religious Instruction. The Place.

The rule as to the *place where separate religious instruction* is to be imparted, we shall next examine. Lord Stanley's letter contains no reference to this, but the Explanatory Document, submitted to the Government, distinctly states that "*facility of access to the pupils*, at the times specified for *religious instruction*, is to be afforded to the pastors of the children; that the choice of the *place* is left to the pastors, but that *liberty is to be secured to them to assemble the children of their* RESPECTIVE FLOCKS IN THE SCHOOL-ROOM, *if they see fit*." From the first, then, the rule was, that, in National Schools of both kinds, *non-vested and vested*, the Managers were required to permit the clergy of every persuasion, who had members of their flock in any school, to have facility of access to them, for

1833.

the purpose of giving them religious instruction in the school-room. Although nothing can be clearer than the terms of the Explanatory Document, some parties deny that such right to the use of *non-vested* schools ever existed. Besides this evidence, the Board, in their first code of Regulations and Directions, amended in October, 1833, under Sec. iii. Rule 2, stated: On the one day (at least) in each week, set apart for religious instruction, "*such pastors, or other persons as are approved of, shall have access to the children for that purpose, whether those pastors shall have signed the original application or not.*" This latter clause was put in, because, on the 26th of August, 1833, the Board, with the sanction of Lord Grey's Government, had agreed to the *Four Propositions of the Synod of Ulster*, by the first of which, applications for aid to Presbyterian schools need be signed by persons of that religious persuasion only; and, to remove all misapprehension, this clause was inserted, to show the undoubted right which *the Clergy*, AS SUCH, and independently of any other circumstance, had, to give religious instruction to the pupils of their own persuasion *in the National School room.* The Presbyterians strove to make it appear that, by their Fourth Proposition, they had obtained authority of depriving Catholic children of the right of receiving Catholic religious instruction in the Presbyterian National Schools, but the publication of the Rules, in October, 1833, *specially amended to silence such boast*, soon convinced them of their error; and, thereupon, they denounced the Board, and accused the Commissioners of a breach of faith. They stated that, whereas the Government had acceded to their propositions, the Commissioners by first amending their rules, and then enforcing them, had annulled that assent, and rendered their last proposition nugatory. That the rules of the Board *secured* to *every* child attending *any* National School *the use of the room for the purpose of separate religious instruction* is placed beyond all doubt, not alone by the clear and distinct terms in which this right is expressed, but also by the discussions to which it gave rise, and by the testimony of the Commissioners themselves on the subject. Re-

specting Convent and Monastic National Schools, Rev. Mr. Carlisle thus answers, before the House of Commons, in 1837: 1837.

289. Do you think it tends to the successful operation of the System, that the school-houses should be granted for the purposes of separate religious instruction? I cannot answer as to the feelings of the people; if it were not permitted, there would be probably a great deal of jealousy in some quarters; but *that was not in our discretion, there was the Government direction to do so, and we carried it into effect.* [Mr. Blake was present when this answer was given.]

993. Do you think that, in any case, a religious body, having a school in connexion with the Board, would be disposed *to afford the use of their school-house for the purposes of separate religious instruction to Protestant pupils? They are bound to do so by the rules*, and they must come under an engagement to do so, if required.

994. Do you mean where the school was part of a nunnery itself? *We require an engagement to that effect in all cases, without exception.*

995. Therefore, supposing a Protestant clergyman, willing to give religious instruction to the Protestant children who might be in attendance on the school, should require the use of the school at a particular time, for the purpose of giving Protestant instruction, you conceive the religious body would be bound to afford the use of the room? *They would be bound to do it, or we should strike off the school.*

The evidence of Mr. Blake, another of the Commissioners, is equally clear as to the rules:

299. So far as the Board interferes, controls, and regulates it, is it instruction merely of a moral and literary kind, unconnected with religion? *Rev. Mr. Carlisle answers:*—So far as the Board interferes, by way of *compulsion, but not by way of recommendation. Mr. Blake—The Board would insist upon the right of the parents to have religious instruction given to the children in the school, and they would interfere to have it given.*

300-1. You do not interfere, by compulsion, but you do by sanction, and by preparing for religious instruction? *Yes, and interfering against the Patrons, if they refuse.*[1]

This rule was violently opposed by the Presbyterians, and several of their schools withdrawn in consequence. Rev. Dr. Cooke, in a public protest against the National System, thus describes this rule: "The *Romish priest* is a visitor of the school, *whether the Committee will or not*, and can turn out the

[1] Dr. T. F. Kelly, Sec. stated, in evidence, Quest. 3587—"In fact our schools afford a great convenience to a clergyman; it must be a much more laborious thing for him to lecture or catechise the young in their separate families, than to find all collected together at the National School at set hour, by which means his time and labour and fatigue would be saved."

Protestant children, *one day* in every week in the year, to teach that Protestants are *heretics*, and cannot, as such, be saved out of the pale of the Church." This rule, entitling the pupils of all persuasions to the use of the room for receiving religious instruction in it, continued in force until rescinded, in January, 1840, for the Synod of Ulster, and the matter will be further noticed in next chapter.

1840.

Third Category as to Religious Instruction. The Time. Part I. *Weekly.*

The rule as to the *Time for Separate Religious Instruction* is most clearly laid down in Lord Stanley's letter—one day, at least, exclusive of Sunday, *to be set apart* for that purpose, and permission and encouragement to be afforded to the clergy to give religious instruction, or have it given by those whom they may approve, either before or after the ordinary school hours on the other days of the week. With regard to the setting apart one day at least, in the week, for the purpose of religious instruction, no school could be taken into connexion, unless the Manager first pledged himself to this arrangement. Each applicant, up to December, 1839, should, as an essential condition of receiving aid, answer affirmatively the question—"In the event of aid being granted, will *one day*, at least, in the week, exclusive of Sunday, *be set apart for the religous instruction of the children* by the clergy, or others approved by the parents?" The Presbyterians objected to this rule, because it afforded *a time*, and in their school rooms *a place*, for the Catholic clergy to instruct such Catholic children as attended Presbyterian National Schools, and these days, so set apart, they designated "*the fifty-two Popish Holidays.*"[1] The evidence of Rev. Mr. Carlisle, of Mr. Blake, and of Dr. Kelly, Secretary, before the House of Commons, in 1837, leaves no room for doubting that (Quest. 433) "being bound by their regulations, the Commissioners always require that one day in the week be set apart for religious instruction;" that (435) they would "rather the school should be *vacant that day, than that moral and literary*

1831.

1837.

[1] Evidence of Dr. T. F. Kelly in 1837, Quest. 3585—"I know it has been objected to by members of the Synod of Ulster; that they have nicknamed those days set apart as fifty-two Popish Holidays."

instruction should go on ;" that (452) "the objection to the separate day for religious instruction was stated *exclusively* by Protestants, *by the Synod of Ulster ;*" but that (445) *any departure from the rule* which "*they had no power to dispense with,*" would (443-460) cause the Commissioners *to strike off such schools.* In October, 1837, and subsequent to this Inquiry before the House of Commons, the Commissioners, with the permission of the Lord Lieutenant, revised their rules as to Religious Instruction, but, in the second of the six amended Rules (see Fourth Report), they enforce the regulation as to setting apart the one day, at least, for separate religious instruction, and also repeat, in the same rule, the Pastor's right of access to members of his flock in the school, in order to instruct them. In 1838 (Fifth Report), the rule as to the day 1838.
was changed to "One day in each week, *or part of a day* (independently of Sunday), to be set apart for religious instruction." This was virtually given up, in 1840, when the Synod 1840.
of Ulster came to terms with the Board, and since the amended rules of 1842 *(Ninth Report)*, consequent on the admission of the Presbyterian body, even the *part* of a day has 1842.
disappeared.

We have now to trace the changes in reference to the *second* part of Lord Stanley's provision as to the *time* for separate religious instruction, namely, "either before or after the ordinary school hours *of the other days* of the week." The question of the precise meaning of *school-hours* was early raised by the Presbyterians, who, in Synod, declared— Part II. *Daily.* 1831.

"That ever since the blessed Reformation, in the common schools of the Synod of Ulster, children have enjoyed the *free* and *unrestricted* use of the Holy Scriptures; that the authoritative exclusion of the Bible from the National Schools, during *ordinary school hours*, seems to have originated out of deference to the opinions and objections of the Roman Catholic Hierarchy, who have always discovered such jealousy and dread of the sacred Scriptures, that whenever they have had the power, they have denied their unrestricted use to the laity in general, and to children in schools in particular; and, further, that experience demonstrates that, in whatever country the use of the Scriptures has, in any wise, been restricted, the progress of Protestantism has been proportionably retarded, and the domination of the Church of Rome extended and confirmed."

With the exception of some months in 1832-3, the rules of the Board, from the foundation of the System up to October, 1837, were uniform as to the separate religious instruction when given daily: they required that it should take place before or after the ordinary general business of the school. In
1837. the Fourth Report (1837), the Commissioners, referring to the objection of the Presbyterians, state:

"*The letter of the rule is*, that religious instruction shall be given *out of the hours* during which all the children attending a school are assembled for common instruction. It has been considered *by some*, that *to limit the time* for religious instruction *in this way* tends to discourage it altogether, and, therefore, that an opportunity should be afforded for giving it *at whatever hour may be deemed most convenient.*"

The Presbyterians carried their point, but some precautions and conditions were annexed to the concession, the discussion of which more properly comes under the next head of the present subject. For the first six years (1831-1837) the rule required the separate religious instruction, when given daily, to take place *before* or *after* literary instruction, but for the next eighteen years (1837-1855) it might be given *before*, *after*, or *intermediate with* literary instruction, certain requirements, to be hereafter noticed, being complied with.

Convent Schools, 1853.

During these eighteen years, the schools under Catholic management, with the exception of those conducted by Nuns or Monks, very rarely availed themselves of the privileges of having religious instruction intermediate with the literary business, but gave religious instruction, either before or after, or, in some few instances, both before and after the ordinary secular business of the day. At the close of December, 1853, there were in connexion with the National Board 96 Literary, and 2 Industrial Schools under Nuns, and 5 schools under Monks, or, in all, 103 Conventual and Monastic schools. These schools were then attended by 44,157 pupils, of whom scarcely 20 were not Catholics. As the schools of this class will be considered in a special notice, we shall now merely mention that, in February, 1832, when the Board first began to receive applications, they consulted the Government,

and obtained its full sanction to make grants to Convent and Monastic schools, under the same rules, and upon the same terms, as to all other Patrons. Most of these schools availed themselves of the right ceded to the Presbyterians, in 1837, to have religious instruction at one or more intervals between the opening and closing of secular instruction, the general practice being, that, in all of them, the *Angelus Domini* was publicly said in the school *at noon*, each day, but with the observance of the requirements set forth in the Board's Rules. In some few Convents the prayer was offered *in silence*, the other business being suspended for that purpose, and in many, the practice of silent prayer, prefaced and closed with the usual Catholic habit of "the sign of the Cross," was observed, at the hourly striking of the clock, which caused the suspension of the school lessons for about *a minute*, each hour. These 103 Catholic schools had 44,157 pupils in them, when the aggregate number of Presbyterian and Dissenting pupils in all the National Schools in Ireland was only 41,834.

In 1853, the discussion in reference to Archbishop Whately's books, and the secession which ensued, led to bitter hostilities between parties in the Board's service. Without exception, all the non-Catholic officers openly and secretly lent their support, often in the most factious or offensive manner, to Dr. Whately's party. The leaders on the occasion were Mr. Cross—the ardour of whose zeal in his patron's cause frequently impaired his memory, even when on oath, in rendering an account of the official proceedings, the records of which were before him—Professor Sullivan, one of the heads of the Training Department, and Mr. M'Cready, one of the Head Inspectors. The Protestant District and other Inspectors, and many Catholics, through fear, adopted the tone of their official superiors, and the Convent Schools were singled out for marked annoyance. In June, 1853, the secession of Archbishop Whately and two other members of the Board took place, and July 15th, *a Circular* was issued to all the Inspectors, in reference to the practice of the *Angelus*

Domini, in Convent and other National Schools under Roman Catholic Managers. This Circular merely required that, when the prayer is said *audibly*, it must be regarded as *religious instruction*, and the time at which it takes place entered on the *Time Table;* it also refers to the use of the prayer *mentally*, which the letter does not prohibit. By a subsequent Circular dated 14th September, 1853, an amended Minute was transmitted to the Inspectors, informing them "That the *Angelus Domini* and all other religious exercises, requiring a suspension of the ordinary business of the school, must, when they take place, come within the rule as to religious instruction, and must be publicly notified on the *Time Table* of the school." This Order still permitted religious instruction, audible and mental prayer, and the use of "the sign of the Cross," at one, two, or more intervals, *breaking* secular instruction, *provided the several times were notified.* It adds that—"When religious instruction is given, or prayers or other religious exercises take place at an *intermediate* period, during the usual school hours, and that practical inconvenience arises therefrom to the children of any religious denomination, the facts of each case are to be reported, by the Inspector, for the information of the Board," but this is no more than what was added, when the rule was relaxed in 1837, allowing religious instruction intermediate with the secular business of the school. Mr. Graham, Inspector of the Waterford District, made a report on *Moincoin Convent National School* (County Kilkenny, near Waterford), upon which the Board made the following order, 14th September, 1853:

"In reference to certain religious exercises which are performed in Moincoin Convent National School, inform Inspector, in reply to his letter of the 19th ult., that the Commissioners *object to prayers or other religious exercises taking place, at several times, during the ordinary school-hours*, as much practical inconvenience *might* result from this arrangement to children of other religious denominations, *if they attended the school;* or might *possibly* prevent them from attending; *and*, under such circumstances, *they require that the prayers referred to be said only once during the school hours*, at the time set apart for religious instruction, and be notified on the Time Table."

Within two months, three different orders were made by the Commissioners—the first recognised *mental* or *inaudible* prayer and the making of "the sign of the cross," as not coming under the category of religious instruction, which required to be notified; the second rescinded this, and required all religious exercises, *which suspend the ordinary business*, to be notified; the third rescinded both orders, and prohibits the prayers reported, to be said oftener than *once* during school-hours. This Order, made in the single case of Moincoin, was not communicated to the Managers of schools, nor was it referred to in the 20th Report of the Commissioners, dated 30th June, 1854. In 1855, consequent on a recommendation from the Government, after the Inquiry before the House of Lords, in 1854, the Rules of the Board were re-cast, and, in June 1855, under Part i., Sec. iv., Rule 12, we find, at last, the above *order* of September, 1853, *generalised*, thus:

"Religious instruction, prayer, or other religious exercises, may take place at any time, before and after the ordinary school business; but must not take place *more than once*, at *an intermediate* time, between the commencement and the close of the ordinary school business."

This new line of proceeding, changes of rule, permitted practice of to-day prohibited to-morrow, absence of unity, either in principle or administration, in reference to religious instruction, and not merely increased and uncalled for strictness, but positive insolence of bearing, on the part of many of the Inspectors towards the Ladies of the Convents, have produced their natural result. Under the rules already quoted, the practice of making "the sign of the cross," and repeating a brief prayer, each time the clock strikes, grew up in some of the Convent and other Catholic Schools, and when the Commissioners made an order against it, many of the Managers felt that they could not *conscientiously prohibit* a Catholic practice, which, with many of the children, is a domestic habit. The Convent Schools, at Kells, Castlecomer, Sienna (Drogheda), Cabra, and North William Street (Dublin), gave up the grants, mainly because of these restrictions, many of the other Convents

have been exposed to serious annoyance on these grounds, and, at present, some excellent National Schools are threatened with suspension, as the Patrons refuse to direct the Teachers to prohibit the practice in the Schools.

We have now traced the various changes that have taken place, in relation to the time for separate religious instruction in the National Schools. The one day, at least, in each week, required to be *set apart exclusively* for that purpose in every School,[1] was, owing to the opposition of the Presbyterians, lessened to *part of a day*, and, at length, this also was abandoned. The permission and encouragement offered to the clergy to give religious instruction before or after the ordinary school hours, on the other days of the week, were so altered, to meet the views of Presbyterians, that, instead of merely before and after, it could, for eighteen years, be given at any time within, as well as outside school hours. And, in 1855, without any ground being assigned, this modification was restricted to permission to give religious instruction, *once* only, intermediate with secular instruction. At present, the Managers of all Non-vested Schools may refuse to set apart *any time*, weekly, or daily, for religious instruction, or they may allot a time for any denomination they think fit, and refuse to do so for all others. All the changes made have been for Presbyterians, and against the interests of Catholics.

[1] For many years the *Daily Report Book* of the schools altogether omitted *Saturday* from the form of record, this being the *day* intended to be, and generally was, *set a part* for religious instruction. In subsequent forms, Saturday was included, but instructions were given that if that day was set apart for religious instruction, the attendance need not be entered. In 1856, Mr. Kavanagh made out the new forms of School Accounts, at present in use, and in which it is now, for the first time, required to record, both on the Rolls and in the Report Book, the attendance of the pupils on the day set apart, where there is such, for religious instruction. Amongst other objects he designed it as a check upon proselytising practices, with which view he, for the first time, had the *religion of each child* entered, besides its name, on the School Rolls.

CHAPTER VI.

SEPARATE RELIGIOUS INSTRUCTION—RULES, SECTION II.

Fourth Category, Pupils who are to receive the Religious Instruction.—Principles laid down by Commissions of 1812, and 1824-5; Resolutions of the House of Commons, 1828; Lord Stanley's Letter.—Temple Meeting-House School and Synod of Ulster, 1833.—Patrons and Teachers required to *exclude* Children from any Religious Instruction at which their Parents *did not direct* them to be present.—This proved by Commissioners' Rules and Reports from year to year; Sworn evidence before Parliament (1837); Patrons' Queries pledging themselves to enforce this rule; Leases and Bonds; Poor Law Act (1838); Junction of Synod of Ulster, 1840; Instructions to Inspectors; and by Resistance, on the part of Presbyterians and of the Church Education Society, to the Rule.—Attempt to introduce a change in 1845, when Charter was granted, a failure.—Correspondence with Archdeacon Stopford, 1844-7; Radical change of Rule and of System, September, 1847.—Mode, time, and circumstances of change.—Evidence in 1854, as to this measure.—70,000 Catholic children exposed to proselytism.—Commissioners have forfeited all claim to the confidence of Catholics, and any *mixed* System of Education for the Poor should, from the experience of this, be reprobated by Catholics.

Fourth Category as to Religious Instruction. THE CHILDREN TO BE INSTRUCTED.

THE last and most important of the four categories as to separate religious instruction is *the children to whom it is to be given.* The changes that have been made, under this head, are so serious, involving as they do *a total subversion of the essential principle of of the System, as laid down by Lord Stanley*, that we shall place before the reader such an array of evidence as will, we trust, preclude further discussion upon the question. The leading liberal journals, Provincial as well as Metropolitan, have had able articles on the subject, and it formed one of the chief charges brought against the Commission by the honourable member for Dungarvan in his eloquent, clear, and unanswerable speech of last Session, upon the National System. Like the evidence of Archbishop Whately and Mr. Cross, in 1854, as to the Board's intepretation of Rule 8, some persons

deny that there ever existed any rule compelling the Managers of National Schools to act in *loco parentis*, in relation to the protection of the faith of the pupils. Considering who these persons are, they must be deficient, either in industry or in honesty, or in both, as they are all official parties, and have access to correct sources of information. We undertake to place the truth of the following Propositions beyond all further discussion :

1st. That, for 16 years, one of the Rules of the National System, in relation to separate religious instruction, so protected the faith of each child that, when carried into practice, it rendered proselytism impossible.

2nd. That, at the close of 1847, this rule which required the *exclusion* of children from all religious instruction at which their parents did not direct them to be present, was radically changed for the present rule which requires, merely the *non-compulsion* of children thereat, and, that this substantive alteration in the rule was effected, under pretence of a grammatical amendment or correction.

3rd. That this radical change in the rule has exposed 70,000 Catholic children to proselytising influences, and that tens of thousands of these children join in Scripture-reading, Prayer, Catechism, or other religious instruction, with Presbyterian and Protestant children under non-Catholic Teachers.

4th. That the Commissioners of National Education have long been aware of this fact; that it has been repeatedly brought before them, in various forms; that they adopted measures to prevent the abuse from coming to the knowledge of the Parents and Clergy of the Catholic children; and, that when one of their Head Inspectors embodied an account of the matter in his Annual Report, intended for publication, they laid it before Parliament, deliberately omitting this portion of the Report.

1812 to 1831. Lord Stanley's Letter.

The most superficial examination of Lord Stanley's letter, especially of its allusions to the Commissioners of 1812, and 1824–5, to the Kildare-place Society, and to the Resolutions of the House in Commons of 1828, must convince any one that *separate* religious instruction of children of different creeds, by their own clergy, was the great security by which he hoped to induce them *to combine* for literary instruction. In 1833, a Deputation from the Synod of Ulster waited upon Lord Stanley, to propose certain modifications in the new System, which might enable them to place their schools under it; and, in reference to their proposition as to reading the Bible, he said, "To introduce the *reading* or *hearing* of any such book in the

1833.

ordinary school hours, during which all the children of all denominations are expected to attend, would be a palpable violation of religious liberty of conscience. The days and hours for the reading of the Scriptures, or the giving of any other religious instruction, must be specified *in order to remove from the mind of the Roman Catholic parent the possibility of a suspicion that his children may be influenced to join in studies of which he does not approve.*" On 16th July, 1833, Rev. Mr. Love, a Presbyterian Minister, applied to the National Board for aid to *Temple Meeting-house School*, County Armagh, which had been for many years in connexion with the Kildare-place Society. The applicant detailed the manner in which the business of the school was conducted, stated that there was a Bible class, from two to three o'clock daily, and that Saturday was devoted to a rehearsal of the Scriptural reading of the week. In the letter of the Commissioners, dated 25th July, 1833, a grant is promised to his school, on the following conditions:

Temple Meeting House School.

"The rule that the hour from two till three of each day, except Saturday, should be employed in reading and instruction in the Holy Scriptures, is quite compatible with the regulations of the Commissioners, *provided that such children only as are directed by their parents to attend, be then allowed to continue in the school, and that all others do then retire;* and with respect to the exercises on Saturday, it is also compatible with their rules, *provided that those children only attend upon that day*, whose parents *direct* that they shall join in reading or receiving instruction in the Holy Scriptures. The Commissioners desire me to observe, *that it is of the essence of their rules that religious instruction should be given only at the time specifically appointed for that purpose; and that children whose parents do not direct them to be present at it, should previously retire.*"

Here it is laid down as of "THE ESSENCE OF THE RULES OF THE COMMISSIONERS, THAT CHILDREN WHOSE PARENTS DO NOT DIRECT THEM TO BE PRESENT AT RELIGIOUS INSTRUCTION SHOULD PREVIOUSLY RETIRE" BEFORE IT IS GIVEN. The Manager of the school was obliged to undertake that the children whose parents did not *direct* them to join in the

religious instruction, should retire from the room before the instruction of the others could lawfully commence. We are not now concerned with the alleged hardship of such an imperative order, or how persons of tender conscience might refuse to compel the children to remove themselves from what might minister to their spiritual wants—our simple inquiry is, *was this one of the great practical measures adopted in the infancy of the System to prevent proselytism ?*

Propositions of Synod of Ulster.

When the Synod of Ulster had their Four Propositions assented to by the National Board, 26th August, 1833, the Synod was referred (see First Report, 1834) to the above letter to Rev. Mr. Love, respecting the Temple Meeting-house School, in order "to explain the *previous* views of the Commissioners on the *substance* of those propositions." In October, 1833, were issued the Regulations and Directions of the Commissioners, and, under Sec. iii., Rule 4, it was ordered that—

"Any arrangement for religious instruction that may be made is to be publicly notified in the schools, *in order that those children*, AND THOSE ONLY, *may be present at the religious instruction, whose parents and guardians* APPROVE OF THEIR BEING SO."

1836.

The Third Report (1836) of the Board, gives copies of the Forms which, up to December, 1839, applicants for aid had to fill, and to the following query Patrons were required to give an affirmative answer:

"*Will you take care that no children be present at any religious instruction or exercise, except those whose parents consent to their being present ?*"

1837.

Evidence of Mr. Blake and Rev. Mr. Carlisle.

In 1837, Rev. Mr. Carlisle and Mr. Blake, two of the seven Commissioners, and Dr. Kelly, Secretary, were minutely examined on this rule, before the Select Committee of the House of Commons. Mr. Blake states—

1475. I should consider that a clergyman violated his duty if he *attempted* to have a Scripture class for any class of children whose parents *did not direct them* to attend that class. Our rule is perfectly clear upon the subject, and *so clear*, I think, *that nobody of ordinary intellect can misconceive it.* The rule is—that such children *may attend* as are authorised by their parents in so doing; and I consider it particularly necessary that the rules should require the approbation of the parents, for otherwise tricks might be played,

perhaps on both sides; Protestant children might be induced to remain in the school while a Roman Catholic Catechism is being taught; the child is not left to remain or not at his discretion, but the parent must assent to his remaining; so with respect to the Scriptures; the child is not to remain at his discretion.

1477. You would not be inclined to say that the mere absence of dissent constituted an assent sufficient for the purpose? I should not consider the absence of dissent as a sufficient justification.

1478. The absence of dissent may have arisen from ignorance? Yes; I have heard for instance, within a few days, that in a school in which there is a Roman Catholic Master, an *attempt* was made to teach the Roman Catholic Catechism *in the presence of* Protestant children; a direction has been given to make strict inquiry into it; it did not come to us as a complaint; *if that was done I should recommend the man to be dismissed.*

1480. Mr. Blake, upon being questioned by Mr. Gladstone, respecting the Secretary's letter to Mr. Love, in the Temple Meeting-house Case (25th July, 1833), says—"*In point of fact, that letter was written by me.* The Minister stated to us what his rule was, and it appeared *to be a matter of indifference to him whether the children remained or went away*, during the time of religious instruction; *our rule is that they shall go away*; and in order to prevent the possibility of any mistake, we, in our answer to his letter, state distinctly that he may give religious instruction, provided those children *only are allowed to be present*, whose parents *shall direct* them to be so: our object is, in short, both with respect to Protestants and Catholics, *to prevent tricking the children of one communion into attendance when religious instruction is being given to the other.*"

338. Rev. Mr. Carlisle also states—"The view of the Board was, that when religious instruction was going on of the one party, *there were to be no others present.*"

Trust-deeds and Bonds.

This system and practice, thus clearly expounded by the Commissioners, was set forth, in the original *Trust-deeds* and *Bonds*, by which the legal tenure of the schools, built by them, was held, thus:

"PROVIDED ALWAYS, and it is the true intent and meaning of these presents, that where any course of religious instruction is to be pursued in any such school, as aforesaid, during school hours, to which the parents or guardians of any of the children attending such school *shall object*, an arrangement shall be made for having such instruction given to those who are to receive it *at a stated time, and in a separate place*, SO AS THAT NO CHILDREN WHOSE PARENTS OR GUARDIANS OBJECT TO THEIR BEING SO, BE PRESENT AT IT."

Where children of different persuasions are instructed in the same school, no safer or honester means could be devised for giving religious instruction, free from the suspicion of pro-

selytism. This Trust-deed clearly embodies the principle of the Resolution of the House of Commons in 1828, which proposed the protection of *time and place* against the tendency to tricking (as Mr. Blake says), or entrapping the children into attendance at any religious instruction different from that which they profess.

In 1837, after the Parliamentary Inquiry, the Rules were somewhat modified, but the provision was maintained, that "such an arraagement be made as *that no children shall take part in, or listen to, any religious reading or instruction* to which their parents or guardians *object*," and also, "that those children, and those only, may be present at the religious instruction whose parents and guardians *approve* of their being so." In

1838. 1838 the Rules were re-modelled and amended, and some changes made in those upon religious instruction, but, instead of relaxing this important rule, it is thus expressed (Fifth Report) in the clearest terms:

> Sec. ii., Rule 3. "Where any course of religious instruction is pursued in a school during school hours, to which the parents of any of the children attending it object, *the Managers* are to make an arrangement for having it given to those who are to receive it *at a stated time or times, and in a separate place;* so that *no children*, whose parents or guardians *object* to their being so, *shall be present at it.*"

Poor Law Act. The Irish Poor Law Act was passed, in 1838, and the Commissioners of National Education refer to it, in this new Code, as containing a statutable security against proselytism, the same, in principle, as their own; they state:

> "N.B.—The principle of the Commissioners as to religious instruction is the same as that laid down for education in the Workhouses, by the Act for the more effectual Relief of the Destitute Poor in Ireland, 1st and 2nd Vict. chap. 56, sec. 49:—'And be it enacted, that *no order of the Commissioners, nor any by law shall authorise* the education of any child in such Workhouse in any religious creed *other than that professed by the parents* or surviving parent *of such child.*'"

1839. Synod of Ulster. The Sixth Report, for 1839, is remarkable, as containing an account of the final junction of the Synod of Ulster with the National Board, in January, 1840. This Report clearly indicates two prominent ideas and two antagonistic parties.

The System had recently got a severe check, in the province of Connaught, through the vigorous opposition and powerful influence of His Grace the Archbishop of Tuam, the Catholic mind, throughout Ireland, was uneasy upon the question, and the Ulster party—Rev. Dr. Henry, Messrs. Macdonnell, Cross, Sullivan, &c.—urged the importance of making such concessions as would admit the Presbyterians, and thus balance the defection of the Catholics, and strengthen the Protestant element. Mr. Blake, an adept in intrigue, was anxious to admit the Presbyterians, as a matter of policy, but, thoroughly knowing their designs upon the Catholic children, and having long resisted their overtures, he adopted the following expedient. Many of the Presbyterians had joined the System, with the connivance of the Synod, most of the members were pressing the body to accede to any modification which would give a plausible pretext for their adhesion, as many of them were exhausted with a protracted abstinence from the public funds for their schools, and Mr. Blake, taking advantage of these circumstances, got the Lord Lieutenant, with great pomp, to strike *one* of the links off their fetters in Dublin Castle, but, when he ushered them into Marlborough-street, he locked the manacles on them, and leaded the log to prevent their indulging in their mischievous habits. The one link struck off was the obligation to afford the use of the school-room to Catholic pupils, for the purpose of religious instruction, and, as an apology for this concession, the Board, fallaciously, it is true, reminds the Catholics that the "Presbyterian schools, in connexion with Meeting-houses, stand upon the same principle as schools connected with (religious) communities of the Roman Catholic persuasion." Mr. Blake himself wrote the Sixth Report[1] (1839), and in it he sets forth, *in extenso*, the typical application of the *Correen School*, County Antrim, which the Synod of Ulster put forward, in January, 1840, to try the questions under negociation with the Board.

[1] Evidence of Right Hon. A. Macdonnell before House of Lords, 1854. Question 1587.

Correen School.

This he compares with the *Temple Meeting-house* Case, in July, 1833, and the letter of the Board thereon, also written by Mr. Blake, is embodied in the text of the Board's Sixth Report, as the best exposition of the System. The Presbyterians—who had long clamoured for an unrestricted Bible, and whose Synod had repeatedly declared that they would never consent to *exclude*, *remove*, or *prevent* Catholic children from Scriptural, or other religious instruction, in their schools, promising, however, that they would not *compel* their attendance—are here told, within three months after their adhesion, in the several *italicised* passages of the Temple Meeting-house letter, that "it is of the essence of the Commissioners' Rules, that children whose parents do not direct them to be present at religious instruction, should previously retire." Thus were the manacles locked on the hands of the Presbyterians, in relation to the presence of Catholics at *separate* religious instruction, and a new log was now blocked out to restrain them from abuse of their power during the *common* religious instruction. The Scripture Extracts were denounced by the Archbishop of Tuam and other Catholic Prelates, and, as their use was not obligatory, it was under Protestant Managers only, that any practical danger was to be apprehended from them. To meet the occasion Mr. Blake had introduced a new rule :

"The Commissioners would not allow the Scripture Extracts to be read during the time of secular or literary instruction in any school attended by *any* children whose parents or guardians objected to them. In such case the Commissioners would *prohibit* the use of them, except at the times of religious instruction, when the persons giving it might use them or not, as they think proper."—(Sixth Report, Sec. xxv.)

This new privilege, which is the origin of the famous Rule 8, of the Code of 1842, enabled *one parent* to prohibit the use of the *Scripture Extracts* as a school-book, where his children attended, so that Catholic children, in Presbyterian schools, could, by application of this rule, be secured against the abuses of those Extracts.

We have fully analyzed the Sixth Report, that the precise circumstances of the junction of the Synod of Ulster with the

National Board may be thoroughly understood, and that the Catholic clergy and people may see, that instead of obtaining, as is alleged, *any* rescinding of the rule which requires the Manager to *exclude* from religious instruction the children whose parents do not direct them to be present at it, *the rule itself* is rehearsed and promulgated in the most emphatic manner, and form, *as the very essence of the System.*

In 1840, the Board, in the text of their Seventh Report, adverted to the important fact "that the provisions of the Poor Law Act, in reference to religious instruction, are in strict accordance with the fundamental regulations of the Board," and that they will undertake the inspection of Workhouse Schools, on condition that those provisions shall be *faithfully observed.* In 1841, they informed Earl De Grey, quoting Lord Stanley's reply, in 1833, to a Deputation from the Synod of Ulster, that— 1840. 1841.

"The days and hours for religious instruction must be specified, in order to remove from the mind of the *Roman Catholic parent, the possibility of a suspicion that his children may be influenced to join in studies of which he does not approve.*"

Appeal of the Church Education Society. 1842.

The Church Education Society issued an Appeal to the Public, in which they assailed the principles of the National System, amongst others this rule, which required the Managers to exclude certain children from religious instruction. The Appeal states that the Scriptures can be read in National Schools only "when the condition is observed, of giving notice to those children to withdraw whose parents object—a condition which the Committee cannot reconcile with their convictions of their duty, inasmuch as the principle on which such objections rest, involves a practical indignity to the Word of God. And they cannot feel themselves justified in sanctioning such an indignity, when the nature of the case forbids them to rebuke it. *Nor can they consent,* in their capacity of Patrons and Managers of schools, to enforce and carry into effect the discipline of the Church of Rome in restricting the use of the inspired writings." In the Tenth Report, dated March, 1843,

the Commissioners reply to this Appeal, and so far from denying the grounds of dissent, as stated in the portion of it just quoted, they admit them, and in concluding their lengthened notice of the Appeal, state—"Therefore, the Committee of the Church Education Society, in condemning the present National System, because it is founded on a principle of non-interference with religion, are opposing and condemning a principle which originated with the highest Ecclesiastical Dignitaries of their own communion" (Commissioners of 1812). In this same

Rules—1842. Report for 1842, the new Code of Rules, required to be posted in every school, sets forth, *in four distinct places*, this obligation of Managers, to exclude from religious instruction those children whose parents or guardians shall object to their being present at it. This it does under Sec. ii., Rule 9.; Sec. vii., Abstract of Trusts set forth in Leases; Sec. viii., Workhouse

1843. Schools; and, Sec. ix., Form of Lease. In 1843 these documents were also published, and again repeated in 1844, with the addition, in this year, of all the earlier official papers, connected with the System. In the Eleventh Report (1844) it is added:

1844. "Under our present rules, the Patron of a National School may give religious instruction, during even the fixed school hours. A Patron, Protestant or Roman Catholic, might possibly, availing himself of the *letter of this rule*, make so *unjust* a use of this privilege as *to drive from the school* all children *of a persuasion different from his own, or induce them*, if they remained, *to share in the religious instruction* to which they and their parents were conscientiously opposed. In such a case we should *immediately* interpose, and *cause* the *Patron to abandon a course so inconsistent with the whole spirit of our System; or, in case of his refusal, we should strike the school off our Roll.*"—(Eleventh Report, Sec. xxxiv).

Corporate Charter Granted, 1845. On the 26th August, 1845, the Commissioners were Incorporated by Royal Charter, and as the Board, at once, refused to make any further grants towards the erection of schools, unless *vested* in themselves, in their Corporate capacity, the old form of Lease to Local Trustees was cancelled, and a short form of lease substituted. Instead of the several covenants in reference to religious instruction, as given in the old Lease, the following was inserted, in the corporate Lease, as the only regulation upon the subject:

"AND WHEREAS the education of the poor of Ireland has been heretofore, and is now, carried on by the said Commissioners on the principle of avoiding all interference whatever with conscientious scruples on the score of religion, and, accordingly, the schools under their control are open alike to children of all religious denominations, and *no child* IS REQUIRED *to be present at any religious instruction or exercise of which his parents or guardians may disapprove*, and opportunities are afforded to all children to receive separately, at particular periods specified in the rules of each school, such religious instruction as their PARENTS OR GUARDIANS MAY PROVIDE for them." Corporate and Old Leases.

Compared with the several specific covenants in the old Lease, respecting religious instruction, this not only ignores some of them, but it introduces a *radical* change in the System—it omits the important clause that "it is the true intent and meaning of these presents that an arrangement shall be made for having religious instruction given to those who are to receive it, at a stated time and in a separate place, so as THAT NO CHILDREN whose parents or guardians OBJECT to their being so, BE PRESENT AT IT," and substitutes therefor that "no child is REQUIRED to be present," the former involving the obligation *to exclude from*, the latter merely denying the right *to compel to be present at.* The corporate Lease, amongst many other objectionable innovations, omits all recognition of or reference to "*Pastors*," and substitutes "such religious instruction as their [the pupils'] parents or guardians may provide for them." This distinction between passive *non-compulsion* and active *expulsion* first arises in this corporate Lease, as compared with the Lease to Trustees. The Twelfth Report (1845) was published 2nd April, 1846, and in the Rules annexed to it, those under the *Building* section are altered to accord with the new circumstances, the corporate Lease being inserted instead of the former one. With this exception the rules were unaltered, Rules 3. and 9., Sec. ii., and that Sec. viii., in reference to Workhouse Schools, being in direct opposition to the change implied in the new Lease. The Thirteenth Report (1846) contains no reference to the present question, but, about this period the Catholic clergy condemned the scheme of vesting their new schools, and also the proposal to transfer those leased under the 1846.

Board's former plan, to the Corporation. Detected in the covert attempt to introduce the fundamental change in the System here pointed out in the new Lease, the Commissioners were obliged to cancel this document, letting the portion above quoted remain, and adding thereto all the covenants set forth in the old form of Lease. The amended Lease thus contains two portions which, taken separately, are wholly different; but, by all the canons of interpretation, the later and more general one explains the earlier, and hence the *non-compulsion* of the first part becomes merged into the *exclusion* of the second part. This amended lease was circulated early in 1848, and, in the Fourteenth Report (1847), dated 16th June, 1848, will be found the Forms and the Circular relating thereto.

Archdeacon Stopford's Controversy, Sept. 1844, to Sept. 1847.

We now approach the consideration of a change in the Rules of the Board, the introduction of which involved a radical subversion of the System. In September, 1844, the Parish Priest of Ardbraccan, near Navan, applied to the National Board for aid to erect a school at Boyerstown chapel. Mr. Coyle, then Inspector of that District, wrote to Most Rev. Dr. Stopford, Protestant Bishop of Meath, informing him of the fact, and a correspondence ensued between Archdeacon Stopford, son to the Bishop, and Mr. Coyle, in which a site, on the Bishop's land, at Redcommons, was proposed for a National School, and the Archdeacon offered to endow the school liberally, provided the Board and he could agree as to the management of the institution. When the Inspector waited on Archdeacon Stopford, in reference to his application, the latter took exception to some of the discrepancies between the covenants in the Trust-deed, and the Rules of the Board, as published in their separate Code, and these he made the subject of a lengthened and very able communication to Mr. Coyle, dated 20th December, 1844.[1] The objection was, in brief, that whilst the Rules of the Board had been modified, from time to time, the covenants in the Trust-deed had not been altered to har-

[1] See Report of Evidence, Select Com. of House of Lords on Nat. Ed. vol. ii. p. 1478.

monise with the Rules, and under those circumstances, Archdeacon Stopford requested—and reasonably—to know by which would he be bound, the Deed which he should sign, or the Rules which were *then* in force. He stated, amongst other things, that Rule 3, Sec. ii. (Tenth Report), should be inserted in the Deed, instead of a certain passage in it, thus:

Question of exclusion or expulsion, and Non-compulsion raised.

"The Rule which ought to stand in the place of the clause to which I object, is Paragraph 3, Sec. ii. in the copy of the Rules you presented to me. Considering the Trust-deed as a legal document, it ought to be free from all ambiguity: its meaning ought to be put beyond question. There is a sentence in the Rule above referred to which does not seem sufficiently definite for a legal instrument. The sentence to which I allude is as follows: "That no child be compelled to receive, or be present at, any religious instruction to which his parents or guardians object." This, as I understand it, might mean either—that no child be compelled to receive, *or be compelled to be present at;* or, it might mean—that no child be compelled to receive, *or that no child be present at*, &c. There is an important difference between the two constructions of the sentence. I would bind myself to the former; *I would not bind myself to the latter.* I do not know to which construction I should be legally bound, if the Rule were inserted in the Deed as it now stands: I would not, therefore, undertake to sign such a Deed, unless the construction of that sentence was so altered, as to put its meaning beyond the possibility of question."

The Inspector referred this letter to the Board, and, 7th March, 1845, the Commissioners informed Archdeacon Stopford that, as it appeared from his communication to Mr. Coyle, he objected, amongst other things, to Rule 8, Sec. ii. (about Scripture Lessons, Christian Evidences, and Sacred Poetry), and as that Rule must be strictly observed in every National School whatsoever, they declined to comply with his application. On the 11th March, Archdeacon Stopford replied to this letter stating:

"The Board have, however, passed by the important question of the Trust-deed, and have refused my application on a *minor* objection, which I might have withheld." The Archdeacon, after waiving this objection, concludes thus: "Having now removed all extraneous matter *from my refusal* to sign the Deed presented to me on the part of the Commissioners, I trust that they will re-consider my application, and come to a decision *on the merits* of the question, *that question being, whether the Commissioners will withdraw the Deed presented to me, and prepare a new one, not liable to the same objection.*"

On the 29th March, the Commissioners acquainted Archdeacon Stopford:

Board decided against Dr. Stopford's application, and thus affirmed the construction of the Rule to which he objected.

"That the Trust-deed has not *hitherto* been complained of as inconsistent with the Rules of the Board, or as open to any *reasonable uncertainty*. But, if the Commissioners see reason to think that it requires alteration, as to the wording of any part of it, they will apply for the opinion of Her Majesty's Law Officers thereon, and will avail themselves of their guidance. This, however, must be a matter for grave and mature deliberation."

The Commissioners not merely rejected Dr. Stopford's application, but they refused to correspond with him, as an applicant for any National School, informing him that if he wished to have a school established for his tenantry, he should procure some other Manager. To this communication Archdeacon Stopford replied, 23rd April, 1845, and from his letter we extract the following passage:

"Finding in the Rules and other Documents ambiguities and difficulties, *seriously involving the interests of the Church, and the conscientious convictions of the clergy*, I was bound to give notice of these difficulties to those whom I had sought to influence; and, being refused all explanation, even when explanation was called for, and rendered to the Government, it was my duty to point out to the public every circumstance which shows the necessity of that explanation, *without which the clergy will not be satisfied.*"[1]

Application renewed—Rule changed, Sept. 1847.

Towards the close of 1846, Archdeacon Stopford again renewed his overtures to the National Board, and, in 1847, he applied to obtain a grant for his two Non-vested Schools in Kells. In his application, he revived the question raised in the letter, 20th December, 1844, to Mr. Coyle, as to the meaning of the passage in Rule 3, Sec. ii.—"That no child be compelled to receive, or be present at, &c."—and the result was, that the interpretation which he desired, and which alone he would bind himself to observe, was assented to by the Commissioners, and a grant made to his schools.

In the Fourteenth Report (1847), Sec. 89, dated 16th June, 1848, this change, involving the complete subversion of the National System, not only as founded, but as carried on for sixteen years, is thus announced:

[1] The correspondence and views of Archdeacon Stopford, in reference to the Trust-deed, are rather censoriously referred to in the Eleventh Report, Sec. xxxviii. (1844). dated 24th April, 1845.

"Our Secretaries having informed us that they had been frequently consulted, both personally and by letter, as to the true meaning of the following portion of paragraph 3, Sec. II. of the Rules of the Board with reference to Religious Instruction:—"That due regard be had to parental right and authority; that accordingly, no child be *compelled* to receive, or be present at, any religious instruction to which his parents or guardians object;"—and that they deemed it desirable that we should supply them with an authoritative answer to such questions, we directed them, by a Minute, bearing date 18th November, 1847, to give the following explanation in reply to all such inquiries in future:

First—That the true interpretation of the words in question clearly is, that no child be compelled to receive, or *to* be present at any religious instruction to which his parents or guardians object; and that this rule (in conjunction with the notification in the school-room of the arrangements for religious instruction, as required by Rule 9, Sec. ii.) has hitherto been found amply sufficient for the full enforcement of parental authority.

Secondly—That though all that is required by this Rule (paragraph 3, Sec. ii.) is, that the Patron should engage not to *compel* any child *to be present* at such religious instruction; yet, should the Patron use any means, either directly or indirectly, to induce any child to attend such religious instruction contrary to the desire of its parents or guardians, the Commissioners would consider such conduct inconsistent with the whole spirit of their System."

Inconsistency of acts of the Board in this matter.

We felt that the history of this remarkable transaction, tedious though it may appear, could not be given fully or satisfactorily, otherwise than by a clear statement of all its details, supported by extracts from the official documents. The annals of the administration of the National System are disgraced by many a dark record, but, in whatever light viewed, none surpasses this in substantial inaccuracy, inconsistency, and baseness. It is here stated, "that the *true interpretation* of the words *clearly* is—that no child be compelled to receive, or *to* be present at any religious instruction to which his parents or guardians object." Archdeacon Stopford, the applicant in the case, honestly admitted that *verbally* it *might* be open *either* to that or to this—the correct and natural interpretation—namely, that no child was to be present whose parents object. Had the force or import of words altered from March, 1845, when the Commissioners, with Archdeacon Stopford's clear and fair criticism before them, refused to answer his question, and,

at length, declined official correspondence with him? The Board had had Archdeacon Stopford's letter to Mr Coyle, for over two months in their possession, and, March 6th, 1845, Archbishop Whately in the chair, they refused him a grant, because of his insisting on any other than the then accepted construction of the Rule. At this meeting, Archbishop Murray was the only Catholic Commissioner present; Rev. Dr. Sadleir, Rev. Dr. Henry, Baron Greene, Marquis of Kildare, and Mr. Macdonnell, or six Protestants, were in attendance; and at a subsequent meeting of the Board, in the same month, specially called for that purpose, Archdeacon Stopford's second application was finally rejected. Apart altogether from the already adduced full, clear, and overwhelming evidence of the Rules and practice, as to *exclusion* and *non-compulsion*, from October, 1831, to November, 1847, the newly declared interpretation in favor of the latter, continued, until 1855, glaringly to contradict another Rule, in the same Section, the wording of which had remained almost unaltered from the commencement of the System:

"Whatever arrangement is made in any school for giving religious instruction, must be *publicly notified* in the school-rooms, in order that those children, *and those only*, may be present whose parents or guardians allow[1] them."

It likewise continued to contradict the Trust-deeds, the Bonds, and the Section of the Poor Law Act published in the Reports up to 1855, under which, neither the Poor Law Commissioners, nor any by-laws, could "*authorise the education of any pauper child in any religious creed other than that professed by its parents*," to which statutory protection the Commissioners repeatedly referred,[2] as containing the principle of the National System.

[1] *Allow*, instead of *approve of*, first occurs in the Rules amended in the Ninth Report (1842), published March, 1843. From the appointment of Mr. Macdonnell, the same insidious attempts were covertly made to annul the protection against proselytism afforded under the early System.

[2] The present code, as framed in 1855, entirely omits the extract from the Irish Poor Law Act, which had formed a portion of the Annual Reports and the Board's Rules from 1838 to 1855.

The radical and fundamental change thus made in the principles and the practice of the System, was effected under the dishonest pretence of a correct interpretation of a part of the Rule, depending solely on the insertion of the particle *to*, but the following *sworn* testimony of the very party, at whose instance it was made, proves that it was a *substantive alteration*, and not the mere supplying of an ellipsis in order to give verbal clearness to an *existing* interpretation. On 12th May, 1854, Archdeacon Stopford is thus examined before the Select Committee on National Education :

Sworn evidence as to the change of Rule.

Archdeacon Stopford.

Previously to 1847, you did not think yourself justified in joining the Board? I did not.

Will you have the goodness to state what were the grounds of your objection, and how they were removed previously to your joining the Board?

The objection, in point of principle, which I had was to the *rule which appeared to me to require* that the Patron of a school should be made the instrument of a parent, in *removing* children *from* religious instruction. I was ready to assent to the principle that I would not *compel* a child to remain, but I would leave it to the parent to withdraw his own child; but I could not bind myself in every case to remove the child as the parent might direct me; I could not be the instrument of the parent for carrying out his will, where I thought it was wrong. It appeared to me that the Rule of the Board did involve such an obligation; it was capable of either construction, and the Board declined to say which construction was the right one, and, until they should do so, I could not put my school into connexion with them; that was the main objection which I had in point of principle.

Previously to putting your schools under the Board, did you receive from them satisfactory explanations? I did; after the lapse of about a year and a-half:[1] at first they declined to give me any explanation; but after the lapse of a year and a-half, they gave me satisfactory explanations.

So that it does devolve upon the parent himself to withdraw his child and he could not claim from you the right of your telling the child to leave the school for him? Yes; that was the explanation that was given.

Do not you think that some of the clergy of the Established Church are labouring under a similar misapprehension to that which you yourself laboured under, previously to your giving your adhesion to the Board? *I do not conceive that I laboured under any misapprehension.*

You put a *different interpretation* upon the Rule to that which was given by the Board? *No; the Rule was altered to meet my views.*

Has it had the effect, in any instances which come to your knowledge, of

[1] It was nearly *three years*, 20th December, 1844, to 18th November, 1847

causing any clergyman to give up his objections to the System? Yes; I have known of several cases in which clergymen have been reconciled in consequence of the change then made.

Mr. M'Cready.

In 1854, nearly seven years after the Board's declaration as to the interpretation of the Rule in question, Mr. M'Cready, Head Inspector, himself a Presbyterian, and whose experience of the working of the System, in Ulster, extended from 1838 of 1853, thus states, in his examination:

Was the Rule understood to mean that it was obligatory upon the Patron to put out the children? That Rule was said to be liable to be construed in the way I have stated; and it was contended by some, that if such was the construction to be put upon it, an obligation was thereby thrown upon the Teacher or Patron to put out the children.

What was the practical construction; was it left practically to the Teacher to put them out, or was it left to parental authority to enforce itself? My opinion is, that *for a long period it was understood that the obligation lay upon the Patron and upon the Teacher of the School to put out the children.*

How does the practice at present stand? On an application for and from, I believe, the Rev. Mr. Stopford, Archdeacon of Meath, coming before the Board, the Rule in question, about whose meaning the Archdeacon and some others seemed to have difficulties, was explained by the Commissioners in a Minute drawn up by them 18th November 1847, wherein it is stated, &c.

Do you believe that this modification or this explanation of the meaning of that ambiguous Rule, with reference to the attendance of the children, has met with universal satisfaction? *It has very generally satisfied the Protestants, and it was, I may say, at their instance that it was so explained,* but I do not think that it is perfectly satisfactory to some Roman Catholics. *If they were consulted, I believe they would recur to the old interpretation* put by some upon the rule, and that is, *that the children whose parents do not personally approve of their being present, should not be allowed to remain during the time of religious instruction.*

In a subsequent answer, detailing the objections of the Presbyterians to the National System, he states—" Their fourth objection was the obligation which seemed implied in the Rules of the Board, and about which we have been speaking, of not allowing any child but those whose parents *desired it* or did not object, to remain during the times of religious instruction.'

Rev. Dr. Henry.

Rev Dr. Henry,[1] a Commissioner from 1838, and through

[1] Rev. Dr. Henry's evidence abounds with serious errors and mis-statements, even upon subjects with which he should be most conversant. He jumbles together the proceedings of January, 1840, and those of November, 1847, and confounds Rules in one Report with those in another.

whom, in a great measure, the junction of the Presbyterians with the National Board was brought about in 1840, also refers, in his evidence in 1854, to "the principle laid down in the Temple Meeting-house Case, that it is compulsory upon the Patron to require those children to retire whose parents directed them to do so," and both he and Rev. Dr. Cooke state that this formed one of the main objections to the System felt by Presbyterians, yet this was the very principle most clearly repeated and insisted on, *as of the essence of the Rules of the Board*, in the Sixth Report (1839) written by Mr. Blake, on the occasion of their adhesion to the System. Rev. Dr. Cooke.

In the present Rules, re-cast in 1855, the declaratory interpretation of 1847 is omitted, and the following Rule introduced: *Non-exclusion* Rule of 1855.

> Patrons, Managers, and Teachers, are not required to *exclude* any children from any religious instruction given in the School; but all children are to have full power to absent themselves, or to withdraw from it. If any parents or guardians object to the religious instruction given in a National School, it devolves upon them to adopt measures to prevent their children from being present thereat.

We have now brought to a close the history of the rule and practice, which for sixteen years required Managers and Teachers to exclude children from any religious instruction not approved of by their Parents, the change of which, in 1847, to the Rule just quoted, has afforded facilities for proselytism to an extent never before witnessed in Ireland. Archdeacon Stopford[1] and the Protestant clergy sought the change in the Rule, and he at once availed himself of it for this purpose, as appears from his evidence in 1854:

> What provision is made in your National Schools for religious instruction? The religious instruction is from two to three o'clock.
>
> Do all the children remain there at that time? All the children of whatever religious pesuasion they may be who come to the school at all, do also attend the religious instruction, *as they do any other lesson.*

[1] In one of his many Pamphlets (1844), on National Education, Archdeacon Stopford says, "A school which might leave children ignorant of the very existence of a God, may perfectly fulfil all that the National Board stipulate for in making a grant."

It appears there are two Roman Catholic children in the school; are you aware whether these children stay for the religious instruction?

At the time the return was made there were two. But the numbers have varied; they have sometimes been as high as seven or eight; and every Roman Catholic child who has ever come to the school has always attended the religious instruction.

Of what has the religious instruction consisted that is given during that hour?

Reading and explaining the Scriptures.

The Presbyterians, from the first, openly and determinedly opposed the Rule which compelled Protestant Patrons to exclude Catholic children from non-Catholic religious instruction; the Church Education Society opposed it, as requiring "Patrons and Managers of schools to enforce and carry into effect the discipline of the Church of Rome, in restricting the use of the inspired writings," but it remained for Archdeacon Stopford to break down the barrier, which, retained in its integrity, would have protected Catholic children from proselytizing agencies, at least, through separate religious instruction.

The time and circumstances of change of rule.

We have now pointed out for whom, in what manner, and for what object, this radical change was effected; the time when, and the circumstances under which it was done also deserve serious consideration. In 1847, the attention of all classes was engrossed with the awful condition of the starving poor. During the year, one million of persons were provided with daily sustenance; in July, rations equal to the daily support of more than three millions of persons were issued, and, in the seven months, from October, 1847, to May, 1848, the British Relief Association distributed twenty-one and a-half millions of rations to 201,427 children, scattered through 27 of the most wretched of the 163 Poor Law Unions. While the number of National Schools, from 1847 to 1848, increased only 284, the number of pupils, attracted by the relief afforded, increased by 105,000, or more than one-fourth above those of previous year. This dark and sad hour of our history was the one selected for placing within the power of the legion of proselytizers the famishing Catholic children. His Grace

Archbishop Murray was far advanced in life—close on eighty years of age—and the question, if at all brought before him, must have been put rather as a speculative than a practical one, one of the gravest nature; Mr. Blake, who, whatever were his faults, was an uncompromising guardian of the fences against proselytism, resided in England, was in bad health, and died some months afterwards; Lord Bellew, then as now, rarely attended the Board; and Mr. Corballis, the only other Catholic member, may not, from his short service on the Commission, have understood the early Rules, or the radical change involved in the alteration. The Protestant and Presbyterian sections of the Board, therefore, easily substituted *non-compulsion* for *exclusion*.

Summary.

Every principle of Lord Stanley's System, in relation to religious instruction, has disappeared. The Pastor, *as such*, has no longer the right to instruct the children of his own flock; Catholic pupils, attending in hundreds of Non-vested schools, are denied the use of the rooms for religious instruction; the day or two set apart for religious instruction,[1] and the former opportunities before and after school, on the other days of the week, are all abandoned, as requirements in non-vested Schools, from which the Patrons may banish all religious instruction; and the fundamental rule of the System, which required *separate* religious instruction, has been so changed, that, if the 70,000 Catholic children in National Schools under Protestant Managers were to abandon their faith, directly through instruction received in those schools, no Rule of the Board would necessarily be violated thereby. Owing to the length of this chapter, we shall postpone to the next the actual practice of religious instruction in the National Schools, more especially in reference to Catholics.

[1] "The *only* regulation of the National Board which *ever* was an obstacle to my placing a school in connexion with it, was that which allowed the Roman Catholic Priest to come into the school to teach error: *that* I never could have allowed; but when that point was conceded to the Presbyterians (in 1840), and that the Board said they would be satisfied if the children were allowed to go to their respective teachers *elsewhere*, the sole objection which I ever had to being under the Board was removed."—*Observations on National Education*, by Rev. F. F. Trench, Cloughjordan.

CHAPTER VII.

THE PRACTICE OF SEPARATE RELIGIOUS INSTRUCTION—SECTION I.

Official Notifications respecting Religious Instruction.—Bible-class, Prayer and Catechism in Presbyterian Schools.—Proofs that the Catholic pupils join in Religious Instruction with Presbyterians and Protestants—Conflicting Official action in the cases of Bessbrook Factory, and of Youghal Convent Schools.—Suppression of portion of a General Report, exposing the anti-Catholic practices in Ulster; Order of Parliament to supply this suppressed portion.—New Rule of 1855; Notice to Parents that their children are undergoing proselytising instruction; cases to which notice does not apply; retrospective action denied to Notice.—Presbyterian National Schools used for Evening Lectures, Prayer-Meetings, Psalmody, and as places of *Public Worship*.

Notifications as to Religious Instruction.

FROM the first, it was required that the time for religious instruction should be notified upon a sheet, or form, posted in each school. This was done on a Tablet called Rules of the School, and is now done on a TIME TABLE, whereon is entered the precise hour when it commences and closes on each occasion that it is given. Complaints soon began to reach the Commissioners as to the working of the rule altered in November, 1847, and, in their Report for 1849, they state:

> Although, so far as we are aware, no case has ever yet occurred in which proselytism has taken place, either on the Roman Catholic or Protestant side, in any National School, yet fears have been entertained that such attempts might be made during the time set apart for religious instruction. The arrangement we have now adopted will, we trust, go far to remove such fears, and cannot be objected to by any one who places his school under us, with the honest purpose of acting upon our leading principle.

This Report, dated 6th June, 1850, evidently refers to the fears of proselytism entertained by the Catholic Hierarchy, and actuated by which they framed some of the Articles of the Decree of the Synod of Thurles, *De Scholis Nationalibus*, passed August, 1850, and approved and confirmed by the Holy See, 23rd May, 1851. The 8th Article demands the

restoration of the practice to *exclude* Catholic children from all anti-Catholic and unapproved instruction, as follows:

> In every school frequented by Catholics, let there be kept a book, in which shall be entered their names and religion, and let the *Schoolmasters be bound to see that no Catholic be present at any religious exercise conducted by a Protestant minister, or by any other person whatsoever, not approved by the Catholic Pastor.* Let it be the business of the Pastor, *ex officio*, to watch, lest anything contrary to the Catholic religion take place in schools of this kind; and, in case that he shall discover anything, either in the books, or in the teaching, or in the mode of acting, of those who are at the head of these schools, about which he will deem it fit to complain to the Board, it is quite necessary that they should entertain his complaint, *as that of the Spiritual Father of the pupils.*

Tablet of 1850.

The new order, issued by the Board, May, 1850, required that during the time of religious instruction the Teacher should put up and keep within view of the pupils, a small Tablet, supplied by the Board, containing, in large letters, the words RELIGIOUS INSTRUCTION. This order was resisted by the Presbyterians, and several years elapsed before they observed it generally.

Practice of Religious Instruction in Presbyterian National Schools.

The usual practice in the Presbyterian National Schools is to have a Scripture Class, Catechism, and Prayer, either before the secular instruction, or after it, daily. The hour being notified on the Time Table, and the card—Religious Instruction—turned, the Teacher, clergyman, or other instructor, proceeds with his subject, wholly irrespective of the religion professed by the attending pupils. About, or over, 30,000 Catholic children, as already shown, attend these and the Protestant schools in Ulster, in which the practice is much the same. From the importance of the subject, we deem it more satisfactory to submit the sworn evidence of Protestants and Presbyterians in preference to any other statement. The Minutes of Evidence before the Select Committee of the House of Lords upon National Education, Ireland, in 1854, supply the following:

Archbishop Whately, a Commissioner from 1831 to 1853, on *non-compulsion:*

When I speak about proselytism and unfair interference, I should mention, I have never before the Commissioners, or before any body, expressed the smallest objection to the attempt to proselytise on either side, provided it be done fairly and openly; if a person chooses to open a class, and to invite all persons to receive religious instruction, I think he is commendable, according to his own persuasion, for doing so, provided he professes openly what it is that he is doing. If a person having made due arrangements with the Board, says, "I will, on such a day, and at such an hour, give instruction in the Church Catechism," or, "I will read the Scriptures in the Authorised Version, and all the children whose parents approve of it shall attend." We never interfere with that, or consider that it is any departure from our Rules; we should not say, for instance, that a child is to be turned back on the ground, you are a Roman Catholic, or you are a Protestant, and you must not attend.

Proofs that Catholic children are being proselytised in Ulster.

Rev. Dr. Henry, a Presbyterian Commissioner since 1838, President of the Queen's College, Belfast, thus states the principles of Presbyterians and the practices in their National Schools:

Rev.Dr.Henry.

Sixthly.—The Synod of Ulster, in 1840, objected that neither the Patron nor the Teacher should be bound to exclude from the school any children who might be willing to receive the religious instruction given therein.

I was Patron of a National School in Armagh; we had Bible reading every day at two o'clock for such children as chose to attend; I had a number of Roman Catholics; a good number who did not belong to my own Church remained during religious instruction, but it was perfectly voluntarily.

Mr. M'Cready

Mr. M'Cready, Presbyterian, Inspector from 1838 to 1846, Head Inspector from 1846 to 1851, Chief of Inspection Department since 1856, and who had fifteen years' experience of the working of the Presbyterian schools in Ulster, states—

In Presbyterian and Protestant schools, the Scripture Extracts were not so generally used [as in Catholic schools], chiefly, I suppose, because in them the *entire* Scriptures were open for use.

Do you believe that, in point of fact, the Roman Catholic children attending the Presbyterian schools are directed to withdraw, by putting up the board giving notice when the Bible is used?

It is required by the Rules of the Board that they should have such notice given them, *but not that they should be directed to withdraw.*

Do you believe that the Roman Catholic children do withdraw when the Bible is read?

Not universally; *in many parts of the North of Ireland the Roman Catholics read the Scriptures with the Protestants and Presbyterians, and if they were left to themselves, I believe they would do so very generally.*

Will you state whether, at the time of the religious instruction commencing, the Roman Catholics withdrew, or whether it was intimated to them

that religious instruction was then going to commence, so that they might withdraw if they thought proper?

I have already stated, that in some cases they do not withdraw, and, *I have added my belief, that if they were left to themselves, they would very generally attend such instruction with their Presbyterian and Protestant school-fellows.* It is not required by the Rules of the Board for the Teacher or the Patron to do anything more than put up the Tablet, the children being left to themselves to withdraw, or not to withdraw, as they think proper.

Rev. H. Cooke, D.D., LL.D., one of the most distinguished members of the Presbyterian body, and who has taken a prominent part in the Education Question since 1831, both as a violent opponent, up to 1840, of the National System, and since as a supporter, thus states in evidence, in 1854: Rev. Dr. Cooke.

In the Presbyterian Schools, are there ever Roman Catholics as well as Protestants?

I know that in several of them there are Roman Catholics.

Do these Roman Catholics generally continue in the School at the time of the prayer?

I think they all do.

And during the time of the reading of the Scriptures in the course of the secular education, do they also attend?

As far as I know, they not only are present, but read the Scriptures as readily as the other children do.

Is it not a fact that many Presbyterian Schools were in connexion with the Kildare-place Society while it was able to give them aid? Yes.

What was the fundamental rule of the Kildare-place Society? It was the reading of the Scriptures without note or comment, I believe.

Did not you support that system?

I was, and still am of opinion, that the Kildare-place system did a great deal of good. *It, however, did not grant us the privileges we now enjoy under the National Board; for instance, it would not allow our Catechism within the School-time.*

And in reading the Scriptures, were you not excluded from any questioning or oral instruction, with respect to their meaning? *I think so; doctrinal teaching was excluded.*

Is there a *mixed* attendance in the Presbyterian schools? In our Presbyterian schools the pupils are mostly Presbyterians, or members of the Established Church; but still we have a number of Roman Catholics. I can give an example: I was asking a minister just before setting out to attend this Committee, whether there were any Roman Catholics in his school; he said the best proof was that *it was a Roman Catholic who carried off the Scripture Prize at his last examination.*

Rev. T. Campbell, Incumbent of Trinity Church, Belfast, Rev. T. Campbell.

visited 55 schools in and near Belfast, between January and April, 1854, and respecting the practical working of which his evidence before the House of Lords, 2nd June, 1854, was in substance—

That Catholic children, in Schools under Presbyterian and Protestant Teachers, do join in the course of religious instruction pursued; that, in some instances, they are present, but are otherwise employed; and that the Presbyterian body generally believe, and act on the belief, that they have obtained special privileges which exempt them from observance of the ordinary Rules of the National Board.

Rev. C. K. Irwin.

Rev. C. King Irwin, Rector of Magherafelt, County Londonderry, examined:

He states that "of the six National Schools in the parish, five are under Protestant Teachers, and one of these is a School under the Parish Priest. In this last school there were then eleven Church of England, thirteen Presbyterian, three Dissenting, and eighteen Catholic pupils. The Romanists certainly do resort the school, as the return shows, and, as far as I can rely upon the statement of the Teachers, they freely read the Bible; none of them withdrew at the hour at which the Board is hung up, and they bring their own Testaments in the Authorised Version to read in the school." Further, he adds, from his inspection of 100 National Schools—"There is one thing which is perfectly clear to my mind, that, with regard to those Protestant and Presbyterian National Schools in which the Scriptures are read, either there must be at present a complete evasion of the Rules of the Board, or it is demonstrable that the Roman Catholics have no objection whatever to reading the Scriptures; because, in scarcely any instance did I find the master admitting to me that any child withdrew when the Board [Religious Instruction] was up." Again—"My impression is, that Presbyterian Ministers and Masters manage their schools just as they please, in total disregard of theoretic Rules," and "in almost every instance where I asked the question, 'Was the Bible read by all, or did any object?' the answer was, 'None object.'"

Rev. Dean Kennedy.

Very Rev. R. M. Kennedy, Dean of Clonfert, a supporter of the National System, states:

Are you aware that, in the National Schools in the North of Ireland, under the management of Presbyterian Ministers, the Scriptures in the Authorised Version are very extensively read by Roman Catholic children? I am.

It has been stated to the Committee that, in numbers of those schools, all the children who attend, whether Presbyterians, members of the Church of England, or Roman Catholics, do read the Authorised Version? *I am aware of the fact; I have seen it myself.*

To this sworn testimony as to the attendance of Catholics at Scripture-reading and other religious instruction in Presbyterian and Protestant National Schools in Ulster, we beg to add the following important evidence, to which we would call especial attention. In the autumn of 1850, an English gentleman, A. G. Stapleton, Esq., made a tour of inspection of National Schools through the four provinces, of which he gives an account in his evidence before the Select Committee of the House of Lords, in May, 1854, and which is of deep interest in reference to the question now under consideration. He visited 54 National Schools, and states: Mr. A. G. Stapleton.

I would beg leave to call the particular attention of the Committee to five of those schools, three at Armagh, and two at Belfast, all under Presbyterian Managers. The peculiarity of those schools was, that in them the Scriptures were, as a rule, read to all the scholars, both Romanists and Protestants, and there were, in those five National Schools, 440 Protestants, and 284 Romanists. Supposing, then, that those 54 schools may be taken as a fair specimen of the whole number of National Schools, I conceive the following conclusions may be fairly derived:—First, that the schools under the Romanist Priests, or religious houses, which constitute a great majority of the National Schools, are in no sense "*mixed*" schools, and that in them no practical impediment, whatever exists to exclusive instruction in the doctrines and practices of the Roman Catholic Church. Secondly, I infer that, *in the schools under Presbyterians, where the Scriptures are read to all the scholars as a rule, the children of Roman Catholic parents voluntarily attend, and that these schools alone, of all the National Schools, are really mixed schools.*

Again he says, "I have stated that in the Presbyterian schools the Scriptures are read, as a rule, to all the children, and there is a greater mixture in these schools than in any others under the National Board. *I was curious to account for this phenomenon, of which I had previously heard, because I knew it was the one point for which the Church Education Society were contending*, and having had an introduction to the Rev. Dr. Edgar, the systematic Divinity Professor in the General Assembly's College at Belfast, a man of very considerable eminence and influence there, I called upon him, and asked him for any explanation which he could give me. His words, which I took down, are "*The Presbyterian schools are connected with the National Board on their own conditions. They make it a rule to read the Scriptures in all the schools, and the Roman Catholics attend them.*"

The deep importance of the change of rule in 1847 can now be thoroughly understood, and the sworn testimony of the

Commissioners, Presbyterian and Church of England Clergymen and Laymen, and Head Inspectors, places beyond all doubt that under it Catholic children are undergoing proselytism of a kind, and to an extent heretofore unknown in any public schools in Ireland. This fact was fully and strikingly brought out by the inquiry of 1854, and then formed the subject of frequent remark by Mr. Macdonnell, Resident Commissioner. From 1847 to 1854, the schools of Ulster were, with scarcely any exception, under Protestant Inspectors, Donegal and Cavan being the only Counties in which a Catholic Inspector had been stationed during that period. Mr. M'Cready, whose evidence has already been quoted, was Head Inspector of that Circuit, and, although he appears to have been fully aware that the Catholic children habitually joined in religious instruction with Presbyterians and Protestants, he never referred to the fact in any of his annual Reports, nor indeed, was he bound to do so.

Conduct of Board when proselytism was reported to them.

The month after the close of the Inquiry before the House of Lords, which elicited all this testimony as to the general prevalence of proselytising in the Protestant National Schools of Ulster, one of the chief officers of the Board brought forward a case of such a nature that we deem it, apart from all other evidence, sufficient to draw down public reprobation upon the system under which it occurred. Mr. Kavanagh, Head Inspector, had charge of the Munster Circuit from 1846 to 1853, where, from the few Protestant schools, and the absence of mixed education, the new Rule of 1847 had no practical effect. In 1853-4, during his term of special inspection of all the Irish Workhouse National Schools, his attention was first attracted, when visiting the Ulster counties, to the sad position of Catholics in most of the Northern Union Schools, and, from this, to their position in the ordinary National Schools, under Presbyterian and Protestant Patrons and Teachers. This officer got charge, in 1854, of another Circuit, almost as Catholic as Munster, whose medial line extended from Drogheda to Westport, and whose north-eastern limit contained some few Protestant schools. In August, 1854, the

Head Inspector visited five of those schools, situate in the parish of Killevy, county Armagh, three miles west of Newry, beside the Bessbrook Mills. Messrs. Richardson, Quakers, built schools—boys' girls' and infants'—for the children of the workers in their extensive mills, and placed them under the National Board. Besides the *three* day schools, there were *two* Evening Schools for adults[1] under the National Board also, and a Reading Club, supplied with varied periodicals, met in the School-rooms. The fees for tuition were deducted from the wages of the family in the mill office, and the whole institution was directed, in fact, *as part of the factory*. The three Day Schools had 402 pupils in them, the six months ending September, 1854, and of 379 pupils, whose religious persuasion was returned, 12 were Dissenters, 61 Presbyterians, 148 Established Church—total, Protestants, 221 ; Catholics, 158. The teaching staff were all Protestants ; Master, a Presbyterian ; Mistress (his wife) the same ; Infant Teacher, Church of England. No religious instruction was permitted to be given besides reading and explaining the Authorised Version of the Scriptures, and the children of both sexes, and of all creeds, able to read, joined this class, taught by the Presbyterian master, as the first lesson every morning. The Master informed the Head Inspector that Messrs. Richardson would permit no other religious instruction to be given ; that the Catholic children all freely joined the class ; and that in explaining the Scripres, he felt himself under no restriction whatever as to its nature or extent. The Head Inspector reported the entire matter to the Board, and *not at all as a violation of rule*—for he observed none—but as an illustration of how the altered rule of 1847 works, where the influence of the patron is favorable to proselytism. Mr. Kavanagh's Report, dated 31st August, 1854, was not laid before the Board until the 5th January, following, and the order made thereon was not intimated to him until 30th April, or just *eight months* subsequent to the date of his

Report on Bessbrook Schools.

[1] Of 46 Evening Schools, under the National Board that year, 32 were in Down, Antrim, and Armagh ; and a large number of these at Mills.

Board's Order on Report.

Report. The following is a copy of the letter conveying the decision of the Board on the case:

Board's Order, 5th Jan. 1854.

Education Office, 30th April, 1854.

Sir—Having submitted to the Commissioners of Education your Report of the 31st of August last, upon the Bessbrook Male National School, from which it appears that the children of the different denominations, attending the school, have been in the habit of reading the Authorised Version of the Scriptures, for half-an-hour each day, under the direction of one Teacher,—We are to inform you, that the Board do not think it necessary to take any steps in the matter, as it does not appear that the parents of any of the children have offered any objections to the practice.

We are, Sir, your obedient servants,

Maurice Cross, James Kelly, } *Secretaries.*

James W. Kavanagh, Esq., Head Inspector, Rathgar.

Letter suppresses the *main* fact reported.

This letter not merely misquotes, but it actually *misrepresents* the Head Inspector's plain statement. The mention of the several religious persuasions of the parties is here designedly omitted; and, for anything that appears to the contrary, it may be that the children are two or more denominations of Protestants under one Protestant Teacher; whereas, the Head Inspector's specific statement in his Report was, that a large number of the pupils are *Catholics*, that they read the Protestant version of the Bible daily, and have it explained to them by a *Presbyterian* Teacher. In this communication, an *implied censure* is conveyed to the Catholic Head Inspector, for reporting the daily proselytising of some 158 Catholic children, and giving trouble to the Commissioners, *when he well knew the proselytising was conducted in strict conformity with the Rules and Regulations of the National System, specially made and provided for that purpose.*

The Paid Commissioner's theory and practice.

The Rt. Hon. A. Macdonnell, Resident Commissioner since 1839, whose duty it is to advise the Board in all such matters, obtained the foregoing Order in January, 1855, upon this Report, which had been for some months before him, and, in March previous, we find him thus stating upon oath in the House of Lords—and most truly—what was the first and greatest object of the National System, and also defining *proselytism:*

You have not yet stated to the Committee what, in your opinion, the objects of the National System consist in; will you have the goodness to state to the Committee your views upon that subject?

I think that the *first* and *greatest object* of the National System was, the sound education of the poor of Ireland, of all denominations, *free from the suspicion of all proselytism*, affording, at the same time, *every facility* that could reasonably be given for the *separate religious* education of the children attending the schools. Then the second great object was, the united education of Protestants and Roman Catholics in the same schools, a very important object, of course, *but quite subordinate to the great object of all*, which was a sound education for the poor of Ireland, of all denominations, *free from the suspicion of proselytism.*

What reason have you to impute designs of proselytism to the Church Education Society?

I think that any system of schools that renders it necessary for the children attending those schools to read the Protestant Bible may be considered *proselytism;* in any school in which you introduce that principle, you substantially introduce the principle of Protestantism. I look upon it, that the great and vital distinction between Protestant and Roman Catholic is involved in the indiscriminate reading of the Bible.

Here is the sworn theory of the Resident Commissioner in March;[1] above, we see his practice a few months later. Undeniable proselytism—even according to his own canon—is reported as affecting some 158 Catholic children, and, *in eight months after*, the Head Inspector is reproved for his officiousness, and informed that "*the Board do not think it necessary to take any steps in the matter, as it does not appear that the parents of any of the children have offered any objections to the practice*" of proselytism to which their children were subjected.[2] This single

[1] It is due to Mr. Macdonnell to state, that when he gave this evidence in March, 1854, he had determined on resigning his situation as *Paid* Commissioner, under the impression that the Inquiry before the Lords' Committee would result adversely to him. Finding that the evidence of some of the Catholic witnesses had fully vindicated the chief proceedings which led to the Inquiry, Mr. Macdonnell abandoned his *expressed* determination to retire, stated by letter and otherwise, and the anti-Catholic proceedings which have since taken place, indicate his principles and policy.

[2] From the prominent part which Mr. Kavanagh took in advancing popular education, some, through ignorance, and many, from a very different cause, have circulated reports, that either he had been favorable to those anti-Catholic measures, or had failed to report them. Both statements are wholly contrary to fact. At the date of his Report on the above schools, not

case affords an illustration of proselytising, after the Quaker employers' fashion, and extends to Scripture reading and explanation only, but does not include catechetical instruction prayer, or lectures, which are practised in numbers of Presbyterian National Schools in Ulster.

Youghal Convent School.

The administration of the Board in relation to the new protection afforded to Protestants and Catholics is strikingly exemplified in this case, as compared with another that had occurred some four months previous, at Youghal. May 1st, 1854, Mr. Graham, District Inspector, a Protestant, visited the Youghal Convent National School, attended by 642 children, of whom seven only were Protestants. Either two or three Protestant children were present on the day of his visit, and he knew nothing of the fact until informed by the nuns after his inspection. Hearing that these children were present during the religious instruction of the Catholic pupils, but otherwise employed, he waited on a Protestant clergyman who had no connexion with the parish, and, acting under his advice, proceeded, next day, to the houses of the three Protestant families, and examined the children on the Catholic prayers, and to ascertain had they learned them in the convent school. "The nuns in charge," reports the Inspector, "said the parents of the children had not objected, and as they had not, they were not bound to compel them to leave the school;" and he thus concludes his special Report:—"An attempt (and a successful one) has been made (to use the mildest terms) to teach Protestant children prayers and religious exercises not recognised in the religious creed which they profess." This Report, dated May 3rd, was laid before the Board on the 12th, and an order made, informing Patron of school (Rev. Mr.

the slightest misunderstanding of a personal nature existed between the Commissioners and him; and, about the same time, he humbly urged the Board to abandon some of those other anti-Catholic schemes, which have withdrawn public confidence from the System. As a public officer, he was debarred from any other means of attempting reform than through the Board; and this case alone is sufficient to prove how long he laboured, and against what odds, to resist the aggression on the faith and just rights of the Catholic people.

Sheahan) "that such a Report had been received as may render it necessary for them to take into consideration the propriety of *wholly* and *immediately withdrawing their grants from the Youghal Female National School, and striking it off their roll.*" On receipt of this order, and a copy of the Inspector's Report, the Patron and the superioress of the convent denied the main allegations in the Report, and, thereupon, the statements are referred to the Inspector, returned to the Board, with his comment, again submitted to the Commissioners, and an order made for an investigation by the Head Inspector, a Protestant. Pending this, the Board decided on the general question, and June 20th, or six weeks from the date of the first Report, the Patron was informed of this decision. The Head Inspector reported on the case 28th June, and after, as he states, "a most patient and scrutinous investigation," which lasted two days, concludes "*that no attempt was made to teach Roman Catholic prayers to Protestant children; that the one Protestant girl's knowledge of those prayers arose from their frequent repetition in her hearing; that she and the other Protestant children attended with the consent of their parents and guardians, and that there is no evidence to lead to the belief that the Teachers made any effort or overture to proselytise the Protestant pupils in attendance.*" It further appeared in evidence, that a full year previous to the inquiry, Rev. Mr. Sheahan sent a written notice to the nuns that "*the Protestant children are not to be present at religious instruction, unless their parents desire it,*" thereby exceeding the Board's rule, which merely required that *they should not be compelled to be present.* In the face of these facts, the entire case was immediately brought before the Committee of the House of Lords,[1] then sitting, and the impression meant to be conveyed was, that

[1] The documents alone, apart from the evidence, occupy fifteen pages of the large folio Parliamentary Report, and a large lithographed plan of the Convent and School is given, as if to illustrate some of the *awful* mysteries of that establishment. So early as June 23rd, Rt. Rev. Dr. Denvir was examined on this case in the House of Lords, and Master Murphy on the 27th. The latter on being asked, "Have you heard of any attempts at proselytism at such convent schools?" replied, "I have heard of one alleged to have been made at

Proceedings in Youghal Convent and Bessbrook Factory Schools compared.

the Convent schools were traps of proselytism for the few stray Protestant children who attended in them.

Compare the circumstances of this proceeding, its rapidity, *ex-parte* character, the numbers affected, and the *bonâ fide* merits of the complaint, with those in the case of the Bessbrook Schools. Out of 642 children, in the one case, seven were Protestants; out of 375 children, in the other, 158 were Catholics. The Protestant Inspector informed the Protestant parents of the danger which he conceived their children to be in, and the Protestant clergyman also visited them upon the subject. The Catholic Head Inspector informed no Priest,[1] no parent—the Board alone; for, had he acted in the Bessbrook case, as the Protestant officer had done in the Youghal one, he

Youghal school, *but I do not believe it.*" The entire of this case, as given in the Parliamentary Evidence, is well deserving of perusal. The inaccurate statements in the Report, its disrespectful tone to the ladies of the convent and to the aged Parish Priest, the unfounded charge of partiality or neglect made by the Head Inspector against the late Catholic Inspector, and the promptness—a contrast to the cases of Bessbrook, Ballindine, &c.—with which official action was taken, are all strongly illustrative of the relative position of Protestants and Catholics under the National System. Five months before this occurrence it was arranged that the Inspector, Mr. Graham, should, in the ordinary routine of changes, be moved to another district, but Rev. Dr. Henry stated, before the House of Lords:—"I remember Mr. Macdonnell decidedly suggesting that as Mr. Graham was turning his attention to those abuses in that district (Youghal), it would be well not to remove him from it, but to let him remain there," where Inspector received *special* money allowances.

[1] The Parish Priest of Dunmanway, Rev. Mr. Kelleher, objected to the use of the Scripture Extracts, by the Catholic pupils in that Model School; Mr. Kavanagh, Head Inspector, wrote to him, informing him that, by the *rules*, objection from the parents or guardians alone could prevent the use of the books; but that the rules could not affect his influence with his flock, and should the objectioncome from the parents, the books would be prohibited. Mr. Kavanagh himself reported the matter to the Board; his letter, with others, was ordered by the House of Lords to be printed, and Archbishop Whately, upon being questioned regarding this transaction, in 1854, stated:—"Do you conceive that that was a discreet communication to be made by one of the officers of the Board to a Roman Catholic clergyman? *It was one which, if I had known of, I should have proposed his immediate dismissal.*" A few days after, Mr. Kavanagh fully vindicated, not merely the honesty of the course which he adopted, but its success, for the Board's object.

would, *as the Protestant Resident Commissioner candidly informed him, have been dismissed.* After a delay of *eight months*, intimation was received that the 158 Catholic children were being legally, under the Board's rules, and according to the Resident Commissioner's sworn evidence, *proselytised;* in *that number of days*, the Patron of the Convent School was threatened with withdrawal of the Grant, and that it would be struck off the roll. Thus is the System of National Education now administered, in relation to the Catholic millions in Ireland.

Proselytising practices observed in 1853-4 by Mr. Butler.

In 1853 and 1854, Mr. Butler, who had succeeded Mr. M'Creedy as Head Inspector in the North, ascertained the general practice of Catholics joining in Scripture reading under Presbyterian and Protestant Teachers, and, on obtaining a less lucrative office in the Catholic University, he resigned his situation, and, after 17 years' service, retired, but without making any general annual report upon the subject. Mr. Keenan, a Catholic, succeeded Mr. Butler as Head Inspector, in Ulster, in January, 1855, and, in his General Report upon schools inspected that year, he pointed out the fact that, in a vast number of the schools, the Catholic pupils are exposed to proselytism. Upon being submitted to the Commissioners, this portion of the report was struck out, without protest or dissent on the part of any one of the six gentlemen who are supposed to protect Catholic interests; and, *in this mutilated form* it was submitted to Parliament, and published in the proceedings of the Commissioners for 1855. The charge of suppression of an important portion of a Report, made by Mr. Maguire, M.P., in the course of his speech of last Session upon National Education, excited deep astonishment in the House of Commons, and, on a motion for the production of the omitted portion of the Report, the House ordered it to be laid on the table, which it must be, on the opening of next Session.

Mr. Keenan's Report of 1855 mutilated and suppressed.

New Rules of 1855.

After the Inquiry of 1854, when the Commissioners proceeded to revise and recast the Rules and Regulations, and, with the clearest evidence before them of the proselytising practices to which the alteration of the System, in 1847, had given rise, instead of reverting to the original rule, which had been in practice

for sixteen years, they re-affirmed the altered one, as already pointed out, and, in terms stronger and more decided. The rule to notify, on an occupation sheet, the day and hour for religious instruction existed from the first; exposing the tablet with the words "RELIGIOUS INSTRUCTION" on it, was introduced in 1850, to silence the complaints against the change of rule in 1847-8; and, the only reply to the sworn evidence given in 1854, is the following most absurd preventative against proselytism, introduced into the new code (Part I. Sec. iv.) issued in 1855:

16. If any child of a religious persuasion *different from that of the Teacher* of any National School, attend during the time or times set apart for religious instruction *given by such Teacher*, it shall be his or her duty, on the *first attendance* of every such child, during the time for such religious instruction given by such Teacher in such School, *forthwith* to notify the same to the parent or guardian of such child on, and by, a Form to be furnished by the Commissioners.

17. The Teachers are required to keep a record of the names of the children to whose parents they have sent the printed Form of notification.

18. The Registry kept in each School, according to the form furnished by the Commissioners, must show the religious denomination of each child on the School Roll.

Notices of Proselytising.

The following is the form of Notice herein adverted to, the books containing which were issued in the autumn of 1857:

(*Block.*)

No. COPY-NOTICE TO PARENTS OR GUARDIANS.

National School.

is informed, in compliance with the Instructions contained in Rule 16, Sec. iv., Part I, of the Rules and Regulations of the Commissioners of National Education, that

attended the Religious Instruction given by me on the day of 185 , at the time set apart for Religious Instruction in the above National School, this being first attendance.

Signature *Teacher*

Date, *of* 185

No. NOTICE TO PARENTS OR GUARDIANS.

National School

is informed, in compliance with the Instructions contained in Rule 16, Section iv., Part I, of the Rules and Regulations of the Commissioners of National Education, that

attended the Religious Instruction *given by me* on the day of 185 , at the time set apart for Religious Instruction in the above School, this being *first attendance.*

Signature. *Teacher.*

Date, *day of* 185

We reprobate this, these, and all the *forms*,[1] set up since 1847 as "*a mockery, a delusion, and a snare.*" *After* the Catholic child has received religious instruction from the Arian, Methodist, Presbyterian, or Church of England Teacher, this Notice is filled and handed to him, that he may give it to his parents or guardians. Is this the System of separate religious instruction laid down by Lord Stanley? Is this "removing from the mind of the Roman Catholic parent the possibility of a suspicion that his children may be influenced to join in studies of which he does not approve."? Is this the System raised on the ruins of the far less noxious Kildare-place Society? Is this the System, as laid down in granting aid to the Temple Meeting-house School in 1833; as sworn to by Mr. Blake and Rev. Mr. Carlisle, in 1837; as set forth for the guidance of the Synod of Ulster, in 1840; as embodied in Leases, Bonds, and Trust-Deeds; as reiterated in Rules and Reports for sixteen years; as *attacked* by the Synod of Ulster, the Church Education Society, and Archdeacon Stopford, and *defended by the Commissioners?* What has become of the System which denied aid to any applicant who, up to 1840, would not pledge himself as follows: "*Will you take care that no children be present at any religious instruction or exercise, except those whose parents consent to their being present?*"? The *pauper child* in the Workhouse has its religious faith and feelings protected by *statute*, but the Catholic *rate-payer's child* in a National School, may now be taught by an Arian Teacher to deny the divinity of our Saviour; by the Lutheran, to rob his Blessed Mother of her position and privileges; and by all Protestants, that many of the doctrines of the Catholic Church are damnable and idolatrous; and, after such lesssons, the child gets

Present and past System compared.

[1] As we write, *another new order*, dated October, 30th, is going out on the subject of this *absurd* Notice. It is—"Instructions to Teachers respecting Rules 16, 17, and 18 of Sect. IV., part I. Whenever the case contemplated by Rule 16 shall arise in any National School, the Teacher is to lose no time in forwarding the Notice to the parent or guardian of the child, and *the Teacher must take care that the Notice be delivered to the proper party.*" These idle measures only prove the wickedness of altering the rule, and persisting in retaining it, as, in the absence of that rule, no precaution could prevent the proselytism of Catholic children, in schools under Protestant Teachers.

the above Notice for his father:—this is the *present System of National Education!*

Three classes of Proselytising excepted from use of Notices.

It is to be observed, that if a *clergyman*, or *any person other than the Teacher*,[1] gives Religious Instruction, *no Notice need be sent;* and, if the Teacher be a *Catholic*, under a Presbyterian or Protestant Patron, and teaches a Scripture Class, the terms of the rule do not require him to send any Notice to the Parents of such *Catholic children* as may attend the instruction. In a considerable number of cases, Catholic Teachers are employed by Presbyterian and Protestant Patrons, *as decoys to allure the Catholic pupils to the Bible Class;* and, it is remarkable, that in the very case of Correen School,—the typical application put forward in January, 1840, by the Synod of Ulster—the master was a Catholic, and taught a Scripture Class daily. Upon this point, Mr. M'Creedy stated, in his evidence in 1854:

"Some of the best Teachers to be found in Presbyterian Schools, and under Presbyterian ministers even, are Roman Catholics; and it is a singular thing that the very first school that was applied for by the Presbyterian body, the Correen School, was conducted by a Roman Catholic, under Dr. Stewart, a most distinguished Presbyterian divine, and a most unflinching Protestant. As one instance out of many, I can recall at this moment the case of a Roman Catholic Teacher being selected by a committee of the most ultra Protestants, *Orangemen in short*, who had continued hostile to our System for years on the ground of its supposed "Popish" leanings; and who yet *on my recommendation*, accepted that Teacher willingly, and treated him for years with the greatest kindness, and who at last parted with him with regret. Not only do Presbyterians and Protestants of the Established Church mutually exchange good offices in this matter of employing Teachers indifferently of either church, but *neither party has any objection to employ Roman Catholics.*"

Apart from the two classes of exceptional cases[2] now stated, as not coming within the terms of the rule, it is evident to those who have any acquaintance with the habits of the mass

[1] See subsequent Notice of Ballindine National Schools, Co. Mayo, as illustrations of the *three* classes of exceptions.

[2] In order to render the Notices nugatory, in some of the Ulster Schools the Teachers issue them to *every* pupil, a proceeding designed, as is stated, to bring the *common religious* element in the books under the rule, and thus destroy the value of the Notice in its application to Scripture reading and sectarian instruction.

of the people, and the circumstances of schools, that such Notices, as a means of preventing proselytism, are the veriest delusion. The Notice sent, will it be delivered, and if so, will it be heeded, understood, or acted upon? *Once handed to the child, all the requirements of the National Board have been complied with,* and the Teacher need entertain no further concern, but proceed with the daily proselytising instruction, *during the remaining years of the child's school-life.* Assuming even that the child is told by his parents not to attend the Teacher's religious instruction again, how can unsuspecting childhood see harm in it? If it be given as the *first* lesson, he arrives at school when it is going on, and he joins; it rains, or it is cold, and he takes shelter in the school, while it proceeds; if the *last* lesson, he has a distance to go, and he either joins or must listen, while waiting for his Protestant or Presbyterian companion or neighbour; these, the example of the Teacher, the sympathy of numbers, or a hundred other circumstances, attract the child to join in the lesson.

When the order was issued, in 1855, to use these Notices, numbers of Presbyterians and Protestants, in Ulster, at once either refused to conform to the Rule, or interpreted it so as to evade it. They said it was *prospective,* and applied to *new* pupils only, and, that therefore, the thousands of Catholic children who had already attended Protestant religious instruction *once,* did not come within its terms. Appeal was made by a Protestant Inspector to the Commissioners upon the point, and they decided with the Protestants, that the Rule was designed to be prospective only in its application; so that the thousands of Catholic children, whom Rev. Dr. Cooke, Mr. M'Creedy, Rev. Messrs. Campbell, Irwin, Dean Kennedy, and Mr. Stapleton had sworn in 1854, were under a course of Scriptural instruction and prayer in the Protestant National Schools of Ulster, were denied even the flimsy protection to their faith, which the new Notice might possibly afford. Who that reads this statement can now doubt that no previous system of elementary education heretofore tried in Ireland, has at all approached the National System in the successful establishment of proselytising agencies?

Evening Lectures, Prayer Meetings, and Public Worship in Presbyterian National Schools.

Besides the *daily* religious instruction in the Presbyterian and some of the Protestant schools, there are evening lectures, prayer meetings, Sunday schools, and often Public Worship. In 1837, Rev. Dr. Hincks, of Killileagh, Co. Down, raised the question, as to the use of the school-rooms for prayer meetings, lectures, &c., and, in 1840, after the junction of the Synod of Ulster with the National Board, Rev. Dr. Stewart, Broughshane, again brought it forward. The decision of the Board, in the latter case, was conveyed in the following letter, dated 17th October, 1840, addressed to the Rev. Dr. Stewart:

Rule of 1840.

> We are desired to inform you that the rule of the Board, prohibiting National School-houses from being converted into places of Public Worship, was the subject of a correspondence with a clergyman in 1837, who had signed an application for aid to a school in which he was interested. The objections of that gentleman to the rule in question were maturely considered, and an explanation was given of the construction put upon it by the Commissioners, which was in substance as follows:—1st, That any lectures or addresses, whether accompanied with prayer and singing, or not, *connected with the religious instruction of the children attending the National School*, would not be regarded as a violation of the rule. 2nd, That the attendance of *the parents of the children or their connexions*, during such lecture or address, would not render it a violation of the rule. 3rd, That, in the opinion of the Board, such lecture or address, being given by a clergyman of any denomination, or by a layman, makes no difference. 4th, That the erection of a pulpit or of an altar in the school-house, and *any assembly of the public generally for religious worship and instruction*, whether such service be conducted by a clergyman or layman, *would be regarded as a violation of the National System.* It is, perhaps, unnecessary for us to observe, with reference to condition No. I, that no children, whose parents or guardians object, should be required to attend such lecture or address. We are further instructed to remind you, that if any use be made of the school-room tending to contention, and well-founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil.

From 1840 up to the present time the Presbyterian school-rooms have been freely and openly used, not merely for controversial lectures, and psalmody and prayer meetings, but as places of public worship—*as branch Meeting Houses, in fact.* We shall submit the evidence of parties, in 1854, upon this question.

Evidence as to practice.

Rev. Dr. Henry.

Rev. Dr. Henry, one of the Commissioners, himself a Presbyterian, states:

Does any difficulty exist at present between the Presbyterian body and the Board, as reported on by the Inspectors? No: *with the exception of the religious worship, which is observed in a few school-houses*, we have not the slightest difficulty in any other respect.

Will you explain how that question now stands?

I am greatly afraid that some of the Presbyterian clergymen take a different view of what public worship means from the one taken by the Board. *It is allowed to them, that they may have lectures, that the children may attend, and their connexions and friends; but I fear, in some cases, they announce the intended service from the pulpit, as if it were public worship.*

Should you hold it to be a violation of your rule if a Roman Catholic priest held a confession in the school-house?

I would regard it as a direct violation.

Have you had no complaints of Stations being held in the school-houses?

Yes; but it proves the uniformity of our practice upon the subject, that *we at once interposed, and put an end to the violation of our regulations.*

Rev. Dr. Cooke states: Rev. Dr. Cooke.

"In the next place, when we have built our own School-houses, we insist upon and receive the right of having *every use of them* out of school-hours or school-days; whereby I mean, that we may have them for Sabbath schools, or we may have them for week-evening Meetings, for Prayer or for Preaching at our discretion."

What is your opinion of the working of this system under Presbyterian management since the Presbyterian body joined the National System?

I never have heard a solitary objection, unless occasionally, in relation to troublesome Inspectors. Sometimes they have been unnecessarily troublesome, principally *on account of our holding meetings for prayer, or preaching in the school-houses; their complaints, I think, very often arising from young Inspectors not knowing our privileges.* Such interference has sometimes, though not often, given cause of annoyance and ground of objection. But something of this kind is the only objection I have ever heard; while, on the contrary, as far as I know, *our ministers are all greatly satisfied with the advantages their schools enjoy.*

Rev. T. Campbell, Incumbent of Trinity Church, Belfast, states, in reference to fifty-five National Schools, visited by him, in 1854, in and near Belfast: Rev. T. Campbell.

What violations of rules did you find?

In some of the schools religious instruction was given outside the hour appointed for that purpose. *I found very generally that religious worship was carried on in the schools periodically.*

Will you state any particulars in which that occurred. Do you know Cave-hill School?

I visited Cave-hill School.[1] That cannot be called a Presbyterian National School; for, I believe, it is under the joint-patronage of one of the Commissioners and a member of the Established Church. That is a vested school.

Is there any deviation from the rule in that school?

As regards the giving of lectures, this came under my notice the other night. I reside in the neighbourhood of that school, and I saw some children going towards that school, with Bibles in their hands. I asked one of them where she was going; she said she was going to the school-house; and from a woman, next day, I ascertained that she had been there, and that there had been a lecture given. She said Mr. Lowrie, who, I suppose, is the Patron, who is a member of the Established Church, had expressed a wish that they should all attend.

At what hour was that lecture?

About seven o'clock in the evening.

Did you observe similar deviations from the rules in any other schools?

I should have to mention a great many. They are generally used for places of Religious Worship. I will specify one in which it appeared, even on the Time-Table, that there would be such a service; that was the Murphy-treet School,[2] in the town of Belfast. Mr. Lowrie is the Patron.

Can you refer to any other school of the same kind? Do you know the Tea-lane School?[3]

Yes; I visited that school. There is Religious Worship in that school-house also.

Is it publicly notified in any way?

No; not that I know of. I may add, with regard to another school (the Birch-street School[4]), which is near my own church, that when visiting the poor, and asking them if they attend worship, many say "yes." When I enquire, "what church do you go to?" they reply, "*Birch-street School, on Sunday evenings.*" It is the only place that they attend, and they consider that that is attending Public Worship.

You imagine that those schools perform all the functions of places of worship to those who attend?

They go to no other.

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[1] Cave-hill National School (December, 1840) is vested in local trustees, Joint-Patrons, James Gibson, Esq., a Presbyterian, one of the Commissioners of National Education, and Mr. A. Lowrie, a Presbyterian; Teachers, a Presbyterian and a Protestant: pupils, in 1853, Presbyterians, 40; Established Church, 25; Catholics, 15; total 80.

[2] Patron, and both Teachers, in Murphy-street School, Presbyterians; 170 pupils, of whom 10 are Catholics.

[3] Tea-lane School: Patron, a Presbyterian Minister; Teachers, a Presbyterian and a Dissenter; pupils, 347, of whom 40 are Catholics.

[4] Birch-street School: Patron, a Presbyterian Minister; Teachers, both Presbyterians; pupils, 134, of whom 59 are Catholics.

Are religious services held in White Abbey Schools ?[1]

Mr. Lisle, the Presbyterian Minister, who lectures in the White House[2] National School, has also regular lectures, at stated periods, at White Abbey School. The mistress said, "he calls them Bible classes for the children, their parents, and friends; but he invited all persons to come to-night"—a lecture having been appointed for that evening.

Do you know Lodge-Mill School ?[3]

Yes; there are lectures in that school; Patron, a mill-owner, an Episcopalian; my note on that school is—"religious worship on Sunday evenings, but under the name of religious instruction." The lectures were discontinued for some time, but are now resumed.

Are you aware whether or not it is in conformity with the rules of the Board to deliver lectures and give religious instruction to the pupils, at which the parents and friends of the pupils can attend, and are invited to attend ?

It is; *but I am aware that under the guise of doing so they are open to the public.*

The notification of a lecture of that sort would not, of itself, be a violation of the rules.

Not of that sort; *but the public are permitted to attend.* In order to test the matter, I directed a person connected with myself as lay agent, to go to a lecture of that description as one of the public.

Would it be possible for the person delivering that lecture to know whether all the persons present were friends of the scholars or not ?

No question was asked of him; the door was open for any person to walk in who pleased; the relations and friends of the children might constitute, to a great extent, the neighbourhood. *Such a practice may be in conformity to the concessions lately granted to the Presbyterians; but, I take it to be in direct opposition to the original rules of the Board.*

Are you aware that no concession has been granted to the Presbyterian body, which is not equally granted to every person having a school under the Board ?

I am; but *if we were to have Public Service according to our form in a National School-room, it would instantly be interfered with by the Board. We could not pass it off under the name of Religious Instruction.*

That would be the case still more if a Public Service were held in the Roman Catholic form ? *Quite so.*

Are there any religious services in the Kilroot School ?

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[1] White-Abbey Schools: Patron, Rev. Mr. Lisle, a Presbyterian Minister; both Teachers, Presbyterians; pupils in both, 233, of whom 69 are Catholics.

[2] White-House Schools: Patron, an Episcopalian Protestant; three Teachers in the two schools, all Presbyterians; pupils in both, 431, of whom 187 are Catholics. Children's parents work in Patron's mill.

[3] Lodge-Mill School: Patron, a Protestant; Teacher, a Presbyterian; pupils, 251, of whom 70 are Catholics.

Yes; that is a Vested School;[1] public worship is occasionally held there by Mr. White, the Presbyterian minister; such a service was held during the last fortnight; it was well attended.

Do you know the Carrickfergus Town School?[2]

There are occasionally some services held by the Methodists in that school, but very seldom.

Rev. Dr. Henry, a Presbyterian Commissioner, when under examination, in 1854, described the rules, in relation to the use of Presbyterian school-houses, for Public Worship, as "*undefined and loose;*" and stated, that he "*would very much rejoice if something more definite should be adopted in this case,*" because, "*indubitably, our present system is loose, and leads to abuse.*"

Mr. Cross.

In the evidence of Mr. Cross, in 1854, the order of 1837, re-affirmed in 1840, for the Presbyterians, is thus described:

At the time I have mentioned, the Commissioners also gave this further privilege—that the *parents* or *connexions* of the children might go with them when such religious instruction was given, and which might be accompanied, under certain restrictions, with prayer and singing. *This liberty was granted by the Commissioners, with an earnest desire to meet, as far as possible, the wishes of the Presbyterian clergy*, and those of the Established Church, or others, who might wish to avail themselves of it. The Presbyterian clergy generally have availed themselves of the advantages secured to them by that rule, and they give religious instruction very frequently after school hours on one or two evenings in the week, and sometimes on Sundays, the parents and connexions of the children accompanying them upon such occasions. I feel, however, bound to state it, as my opinion, that the latitude thus given to the interpretation of the Board's Rule, though perfectly in accordance with the spirit of the National System, *is, in some degree, objectionable, and of questionable policy*, as, *under the privilege of the parents and connexions* accompanying the children, *others, not relatives*, might, and I believe *do, attend the schools when such instruction is given;* and, by these means, *school houses might be converted substantially into places of Public Worship.* The Commissioners have found it necessary to correspond with several Protestant Managers of National Schools, who have been accused of departing from this fundamental regulation, and to threaten that the grants would be withdrawn, unless the Rule on this important point were strictly observed, viz., that "*Public* Worship cannot, under the sanction of the Board, be celebrated in the school-houses." This religious instruction, given in Presbyterian schools at certain times and on

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[1] Kilroot School, vested; Patron and Teacher, Presbyterians; pupils, 58, of whom 4 are Catholics.

[2] Carrickfergus Town School, Patron and Teacher, Presbyterians; pupils, 64, none of them Catholics.

particular days after school hours, is, generally speaking, an exposition of the Scriptures, in the form of a lecture, accompanied by religious exercises.

Suggestion to prevent these gross abuses.

After the close of the Inquiry of 1854, suggestions were prepared by different parties, and intended to be proposed for adoption by the Commissioners; and, in one set of these—which came recommended by the authority of Government—the following occurs:

With regard to the control exercised by the Commissioners over the use of the school-rooms on Sundays, or before or after school hours on the other days of the week, *the Commissioners should lay down one fixed rule*, viz., that no religious instruction shall be given in any National School, except on *Sundays*, to others than the *children* attending the schools.

New Rules of 1855 in favour of abuses.

The Commissioners, in re-casting their rules in 1854–5, had before them the evidence given before the House of Lords as to the abuses which had arisen, and also this resolution founded thereon; but, instead of adopting this, or some such stringent measure, to prevent them, they actually framed new rules authorising the very abuses, that, as above shown, even, a Presbyterian member of their own body deplored.

The following are the Rules in 1854, and as since amended:

RULES AS TO USE OF SCHOOLS.

1854.	*As Amended in* 1855.
Part III., Rule V.—The Commissioners require the school-rooms to be used *exclusively for the purposes of education;* and any breach of this Rule will be held to be a violation of the principles of the National Educational System.	Part I., Sect. V., Rule I.—In non-vested schools the use of the school-houses on Sundays, and before and after the school hours on the other days of the week, is left *altogether to the local patrons or managers* of all religious persuasions, subject to the interference of the Board in cases leading to contention or abuse.
4. The Commissioners require that the National School-rooms shall not be converted into places of PUBLIC WORSHIP.	2. No National School-house shall be employed, at any time, even temporarily, as the *stated* place of DIVINE WORSHIP of any religious community, or for the celebration or administration of the sacraments or rites of any Church.

It is evident, from what has been already explained, that the object of this change was to authorise all the religious

practices and abuses, carried on in the Presbyterian National Schools, and to specifically exclude Catholics from corresponding privileges. Divine worship is authorised in the school-house,[1] provided it is not the *stated* place for it; in other words, the building retains the *name* of a *school*, but is, virtually, *a Branch Meeting-house*. Unlike Catholics, Presbyterians and Dissenters have neither symbolism nor sacrament, neither liturgy nor rites, as an essential element in their Divine worship; hence this rule, which admits of the use of the room, for *their* worship, contains an express clause against that of *Catholics*. So rigidly is the rule carried out against Catholics, that the Clergymen of Marlborough-street, were prevented hearing the Confessions of the Catholic school-mistresses, on Saturdays, in one of the rooms of the Domestic Establishment, Talbot-street, where they reside while in Training.[2]

Distribution of Inspection conceals Proselyting abuses.

The distribution of the Inspectors is admirably arranged to prevent publicity of the general proselytising of the Catholic children in the Protestant schools of Ulster, and exposure of the gross abuses now pointed out in the Presbyterian Schools. Ireland is divided into sixty School-Districts, each of which is in charge of an Inspector; these again, are superintended by six Head Inspectors, each of whom has a Circuit of ten districts; and the entire Staff is controlled and directed by a Chief of Inspection, who is an important member of the Central administration.

[1] The 30,000 Catholic pupils in the National Schools under Protestant Managers in Ulster, may attend, even contrary to the wish of their parents, the Evening Lectures, Psalmody, and Prayer-Meetings, Sunday Schools, Controversial Sermons, and during Worship held in them, or they may attend accompanied by their Parents, Friends, and Connexions, and no Rule of the National Board be violated.

[2] Archbishop Whately reported, in 1848, that information had reached him, "*that an apartment adjoining the Rathmines National School had been used for the purpose of confession.* The order of the Board upon that Report was this: the Manager, Rev. Mr. Stafford, was informed that it would be necessary to close up the communication between the *private apartments*, which the Commissioners understood had been used for the purpose of confession, *and the school-room.*"—Evidence of Mr. Cross, 1854, Question 1515.

Ulster is divided into twenty districts, and two Circuits; eighteen of the twenty Inspectors are Presbyterians, Dissenters, and Protestants, the two Head Inspectors are Protestant and Presbyterian, and the Chief of Inspection is a Presbyterian.

The following Table shows the distribution of the Staff in Ulster:

	Pupils.	Teachers.	No. of Schools Managed by	Inspectors.			
				Chief	Head	District	Total
Catholics.	100,128	1,027	798[1]	—	—	2	2
Presbyterns. and Dissenters	51,314	697	673	1	1	12	14[2]
Established Church.	21,147	211	309	—	1	6	7
TOTAL.	172,589	1,935	1,780	1	2	20	23

Here we see that 58 per cent. of the *pupils*—the real basis upon which the staff should be distributed, as to *creed*—are Catholics; and these 100,128 children, about one-fifth of the Catholic pupils in all the National Schools in Ireland, have the protection and sympathy of *two* Catholic Inspectors; whilst to the non-Catholic minority, of 42 per cent., there are 21 officers, professing various forms of Protestantism. These two officers are stationed in the Catholic districts of Donegal and Cavan; and, omitting parts of these counties—the retreats of the Ulster Irish, in the confiscation and plantation times—there is not a *Catholic* Inspector in a province which includes over *one-third of all the National Schools*, and *one-fifth of all the Catholic pupils in Ireland*. The 21 non-Catholic officers consist of two Arians, two Methodists, ten Presbyterians, and seven of the Established Church. The distribution of the staff was similarly Protestant, while all these abuses were growing; and, since 1846, with

[1] See Table, page 57, for explanation.

[2] Besides the chief Agricultural Inspector, an Arian, and one (generally in charge of Ulster) of his two Sub-Inspectors, a Protestant, both Ulstermen. In Ireland there are not 150 Arian pupils, there are three Arian Inspectors, an Arian Commissioner, and divers Arian subalterns. The Jews of Dublin and Mormons of Belfast should have their official disabilities under the mixed System removed, and claim their relative share of patronage!

the exception of a short period, the Head Inspectors in Ulster were, and now are, Protestants and Presbyterians. The two Catholic officers are juniors in service and station—one a Second-Class the other a Sub-Inspector, and Queen's College man—six of the Protestants are First-class District Inspectors; the two Head-Inspectors, who control the Catholics, are Protestant and Presbyterian; and the Chief of the Inspection, who directs the entire department, is a Presbyterian. Of the entire twenty-three officers, all except two, are natives of the favored province in which they are stationed. The Chief, who directs the Inspection Department,—and from whom his subordinates take their official tone—declared on oath, in 1854, that during his fifteen years' Inspection in Ulster, "the Roman Catholics read the Scriptures with the Protestants and Presbyterians, and, if they were left to themselves, I believe they would do so very generally"; and is it likely, from the voluntary championship which he assumed in defending the Catholic laity against the contemplated tyranny of their clergy in spiritual matters, that he would permit his subordinate officers, whose promotion is entirely in his hands, to take any steps to apprise the Catholic clergy of the general prevalence of the same proselytising practices, which so long continued undisturbed, under his own immediate inspection?

Summary of Evidence proving that Schools are used as Meeting-houses.

We have now proved, from the sworn testimony of Rev. Dr. Henry, a Commissioner, Mr. Cross, Rev. Dr. Cooke, Rev. Mr. Campbell, &c., that there is *Public Worship* habitually in the Presbyterian National School-houses in Ulster, and that this use of the schools as *District Meeting-houses* is not confined to rural localities, but appears to be most generally practised where Churches and Meeting-houses are most numerous, namely, in Belfast and its vicinity.[1] For the celebration of the Service of the Church of England in any building other than a regular

[1] In a speech at a Public Meeting of the Diocesan Church Education Society, held in Belfast, 20th June, 1852, Rev. S. G. Smith, Ex-fellow of Trinity College, Rector of Aghalurcher, Diocese of Clogher, stated, "*I am credibly informed that, even in this very town, the National Schools are used for Protestant Public Worship. I rejoice that they are so employed;* but is the Board cognisant of the fact?"—Speech, published by Herbert, Dublin.

Church or Chapel, the law requires a license from the Protestant Ordinary, and the Rules of the Board, by prohibiting the administration of *a sacrament* in any National School, exclude the celebration of Mass. The administration of a sacrament being an accidental and occasional, and not an essential portion of the Public Worship or Divine Service of Presbyterians and Dissenters, and no legal impediment existing, all the ordinary requirements of their Public Worship can be fully carried out in each of about 750 National Schools at present under Presbyterian management, and, doubtless, in many of the 350 other National Schools in Ulster, under Protestant Patrons. We have placed beyond question or doubt, the fact of the attendance of thousands of Catholic children in these Schools, and also, their habitual attendance at the religious instruction—Scripture reading, and explanation, prayer, &c.—given daily by the Teachers to the Presbyterian and Protestant pupils. The Patrons of many of these schools are landlords, mill-owners, employers, clergymen, and persons whose position and wishes influence the Catholic tenants, mechanics, labourers, and struggling classes, and the Catholic children, once permitted to join in the daily instruction from Protestant Teachers or clergymen, during the ordinary hours, the evening Lecture, and the Psalmody, or Prayer Meeting held in the same *school-room* a few hours later, can present no aspect so revolting as to scare their attendance. Communion in spiritual things with non-Catholics once familiar, and the Divine Service being devoid of liturgy, form, or symbolism—an humble school improvised as a Meeting-house, extempore prayer, a few passages from Scripture, a lecture, and a chant—there can be no difficulty in conceiving the attendance of the Catholic pupils, and some of their parents, friends, and connexions thereat.

It is to be hoped, that Ireland does not contain *one* Catholic man who could read this statement, the truth of which rests on the highest testimony, and further evidence of which will be added at the close of next chapter, and remain inactive, while the *System* exists that has produced results so perilous to thousands of Catholics.

CHAPTER VIII.

THE PRACTICE OF RELIGIOUS INSTRUCTION—SECTION II.

Schools under Protestant Patrons in Leinster, Munster, and Connaught; notices of abuses in several of these schools.—Ballindine Schools, Mayo; proceedings in this case by the National Board and in the House of Commons; practical illustration which this case affords of the principles and working of the present System.—Summary of evidence adduced, proving the dangers to which 70,000 Catholic children are exposed in National Schools under non-Catholic Patrons throughout Ireland.

Number of schools outside of Ulster under Protestant Patrons.

The circumstances of the Ulster Protestant schools having been considered, let us now turn our attention to the National Schools under Protestant Patrons and Teachers in the other provinces. There are only 8,427 Protestant and Presbyterian pupils, 100 principal Teachers, and about 450 schools, under either Protestant or mixed management, outside of Ulster. In Munster the Catholic are to the Protestant pupils, as 92 to 1; in Leinster as 36 to 1; in Connaught, as 30 to 1; and in the three provinces jointly, as 46 to 1. In these provinces, therefore, the evils pointed out in Ulster do not, and could not, exist to any great degree, nevertheless, very many of the Protestant Patrons use their influence to proselytise the Catholic children in their schools.

Cases cited of anti-Catholic management of schools in Leinster and Munster.

Although there are many instances, *which we gratefully acknowledge*, of Protestant noblemen and landlords who have founded or who contribute to the support of National Schools, and leave the control of them in the hands of the Catholic clergy, and some few who retain the control, but exercise it with liberality, there are in the three Catholic provinces, numbers of National Schools under non-Catholic Patrons whose management is decidedly aggressive upon the faith and feelings of Catholic children. In Leinster, in the Parish of Blessinton, there are the four National Schools under the Protestant Vicar, Rev. Ogle Moore, now Dean of Cashel.

There were three National Schools round the Phœnix Park, under the Rector, Rev. Dr. Sadleir, and so conducted, that the Catholic clergy, by opening others, closed them all except one—the Phœnix Park School—which is unpopular, owing to its management, by the Rector, for the Commissioners of Woods and Forests, to whom it belongs. The Ballysax School, at the Curragh, under the Protestant Rector, was closed, in 1854, owing to the exertions of the Parish Priest and the late Right Rev. Dr. Haly,[1] in whose Diocese it was, Dr. Whately's Christian Evidences having been there forced on the Catholic children. In Queen's County, Very Rev. Dean Kennedy is sole or joint Patron of National Schools, in which the Catholic children, under Protestant Teachers, are exposed to danger. Brackna, King's County, under Lord Ashtown; Fairymount, in the south of the Queen's County, under Dr. Edge; Coolamber, in Longford, under Major Blackhall; the Bective[2] Schools, near Trim, under Mr. Bolton; and ten National Schools round Piltown, County Kilkenny, on the estate of the Earl of Bessborough, were so conducted that the Catholic clergy were obliged to place themselves in hostility to them, and from several of them all the Catholic children were withdrawn.[3] This last case is remarkable, as Lord

[1] See, in a subsequent chapter, extracts from His Lordship's strong protest, in February, 1850, against the Board's "change of System, which facilitates proselytism and breaks faith with the Catholics."

[2] Parish Priest removed by landlord, Mr. Bolton, from management of two Vested Schools, and Protestant curate appointed in his stead; Catholic pupils all left, and now are taught in the chapel, beside the National Schools, which were partly built by the subscriptions of the Catholics.

[3] Mr. Kavanagh, Head Inspector, interposed, and by interviews with the Earl of Bessborough, with the Catholic Bishop, Rt. Rev. Dr. Walsh, and with the Parish Priest, harmony was restored. Catholic boys, who persisted in refusing to read the Scripture Extracts, had been *expelled* the schools, and others excluded from *work* in the demesne, by direction of the agent's family. Lord Bessborough was from home; his agent was the acting Manager; and, on his Lordship's return, he cordially concurred in adopting improved regulations for his schools. The Rules of the Board had been stretched to the utmost, and, at length, openly broken, in order to force upon Catholics the use of Dr. Whately's *Christian Evidences* and the *Scripture Lessons;* and the

Bessborough is one of the best and most liberal landlords in Ireland; but the agent and his family, who had the direction of the Schools, forced the Scripture Extracts upon the Catholic children; and expelled some from the Schools, and others from employment, because of their refusal, by direction of their parents and clergy, to use these censured books.

Rev. J. H. Powell, Vicar of Edgeworthstown, County Longford, who visited 47 National Schools, in the Diocese of Ardagh, in his evidence in 1854, deposes to the fact, that in Coolamber National Schools, County Longford, under Major Blackhall—

"The Protestant clergyman of the Parish was in the habit of examining the children in the Scriptures. Roman Catholics, as well as Protestants, stood up, unsolicited by the clergyman, and were examined by him;" but he adds, that the priest visited, found out the practice, and prevented the Catholics from attending.

The Trench Schools, and others in same locality.

Lying in the south of King's County, and the north of Tipperary, is a group of schools which, from the first, gave great trouble to the Catholic clergy, and which deserve more than a passing notice—the Schools under the Trench family. The two schools at Cangort Park, two at Cloughjordan, one at Deerpark, Sopwell, and Behamore, were under the Patronage of Rev. F. F. Trench, Perpetual Curate of Cloughjordan, or of his connexions; and members of this influential family (as Lord Ashtown, &c.) are also connected with National Schools in King's County, Galway, Meath, and other counties. The Teachers were almost, without exception, Protestants; the vast majority of the pupils were Catholics: the general practice in them was to exclude all children not in at 10 o'clock; then the business commenced with *public prayer*, followed by *Scripture* and *Hymns;* and the day's proceedings closed in a similar manner. In one of the schools, "*A Prayer for our Minister*" formed part

Protestant Inspector rather seconded the views of the agent and his family. Lord Bessborough's agent is also Manager of two other Schools in Co. Carlow, or, in all, twelve National Schools, attended by 912 Catholic and 104 Protestant pupils.

of the morning service, in which the Catholic children joined; and the general system pursued in this group of schools, and the approval which the National Board lent to it, may best be stated in the very words of the Patron, Rev. F. F. Trench, taken from "*Observations on National Education*," published by him with a view to induce Protestant Clergymen to avail themselves of the peculiar facilities for proselytism which the National Schools afford:

"The Patron of a School under the National Board, may have the Bible taught at any convenient hour of the day, whether at the beginning, the ending, or the middle of the school-hours. The Patron may have the Bible read by *every child* (no matter what the religious persuasion of the child may be) whose parents can be *induced, by any means whatever, to consent, or even not to forbid, the child doing so;* and more, the Patron of a National School may forbid the *Priest of the Parish, or any other false*[1] *teacher*, coming inside the doors of the school *to teach a Roman Catholic child*"—pp. 5—6.

"I merely add, that I can name *many* National Schools in which the Scriptures are taught during the school-hours—National Schools in which Roman Catholic children are educated, and in which Protestantism is taught more freely than Romanism—National Schools into which a Romish Priest would not be admitted to teach even Roman Catholic children; *and all this with the knowledge and express allowance of the National Board*"—p. 11.

To such a pitch was public excitement carried, in relation to these schools, that one of the Masters, an inoffensive poor man, named Sheppard, Teacher of Cloughjordan School, was

[1] Copy of Form of Prayer used in Behamore National Schools—"O Lord, our Heavenly Father, we praise Thee for all thy mercies towards us. Keep us this day from all sin, and forgive all our past offences. Keep us especially from all *false ways*, preserve us from bad companions, and show us that we are helpless creatures—Give us thy Holy Spirit to make us love Jesus, and try to please him, in all things. Bless and sanctify to us what we learn at school; make us thankful for this opportunity of being taught, and qualify us thereby for serving thee better hereafter. We ask all these things through Jesus Christ, Our Saviour, Amen." This prayer, like the one used in the Ballindine National Schools, is, *primâ facie*, excellent, but no one, who reads Rev. F. F. Trench's views, can doubt that the use of such a prayer is very "*far from letting Popery alone*," and that the "*false ways*" include those of "the Priest of the Parish and other false teachers," from which the Catholic children were made to pray to be kept. School not now on the Roll of National Board.

murdered, owing, as was generally believed, to the anti-Catholic proceedings of which, under the full sanction of the Rules of the National System, the Patron had most imprudently made him an agent. The locality became a centre of propagandism, in diffusing a knowledge of those special advantages afforded by the National System; and, amongst its most notable converts, may be mentioned Rev. William Higgin, then Protestant Rector of Roscrea, soon afterwards promoted to the Deanery and subsequently to the Protestant See of Limerick, now Lord Bishop of Derry and Raphoe, and a Commissioner of National Education. At Birr, in the same district, Rev. Mr. Crotty, a Presbyterian Minister, who had left the Catholic Church, had a National School in which, as well as in the Crinkle School, under the Rev. Dr. Carlisle, ex-Commissioner, some of the then schismatic Catholics of that place read the Scriptures daily with Protestants, and, in the latter school, under a Teacher who is said to have been a Catholic. Very Rev. Dean Kennedy, whose evidence has already been quoted, has had for several years the management of *five* National Schools[1] in Ballyfin, in which parish there are six National Schools under Protestant Managers, attended by 160 Protestant, and 204 Catholic children. The Catholics in Dean Kennedy's Schools read the Scripture Extracts and Dr. Whately's Christian Evidences, and it is stated that they agreed to read the latter, even when withdrawn from the list of National School Books. Dean Kennedy originated the petition to Parliament in 1853, for the retention of Dr. Whately's books; and the following evidence indicates his fitness to direct National Schools, attended by hundreds of Catholics:

"The Roman Catholics in my schools receive *combined* religious instruc-

[1] Mountrath, boys' and girls': upper Ballyfin, boys' and girls'; and Kilbricken, boys' and girls' (*six* schools). There are now thirteen National Schools in the Parish of Clonenagh. See *Report of the Endowed Schools' Commission*, vol. I., pp. 234 to 242, in reference to Dean Kennedy's preventing the teaching of Catholic Catechism in Kilbricken National Schools, of which he is joint-Manager.

tion. The Scripture Lessons are read: those contain St. Luke's Gospel, the Acts of the Apostles, the Books of Genesis and Exodus, and various extracts from the Epistles. They receive religious instruction in those; and, I may mention, that an opponent of the Board, and a friend of the Church Education Society, at the half-yearly examination of the children of my schools, examined the classes, and *himself awarded prizes for the best Scripture answering to Roman Catholic children.* The Protestant children read the Authorised Version *and* the Scripture Lessons; the Roman Catholic children read the Scripture Lessons only. The course adopted is this: the Roman Catholics are reading the lessons from the Book of Genesis, *while the Protestant children read the same portion of the Scriptures* from the Authorised Version, so that they are both examined together.[1] I think that the Reading Books are based upon religion, and that you have revealed truth through them from beginning to end. In my schools there are Roman Catholics receiving a greater amount of Scriptural education, through the medium of the secular books of the National Board and the Scripture Lessons, than in any Church Education Society School that I know. This is my deliberate conviction." Again he says: "*I think the principles of the National Board are the principles of the Reformation.*"

Rev. Ogle Moore, Vicar of Blessinton, and Dean of Cashel, gave testimony equally strong in favour of the National System, but he has got a still larger share of the education of the Catholics in his hands. The Catholic pupils[2] in his schools were forced to read the Scripture Extracts, and, on a remonstrance being made in one of the Report Books by the Catholic Curate, Rev. Mr. Duffy, on behalf of the parents of 324 Catholic pupils, and of the Parish Priest against the practice, Mr. Moore transcribed the protest and sent it to the Commissioners, with the following exposition of his own:

"No parent or guardian of any child has ever made any objection against the reading of the Scripture Extracts. It is possible that hereafter there may be made, at the command of Mr. Duffy, some such objections, but I should probably, in that case, *disregard any that I could trace to such a source.*"

Rev. J. Booker, Incumbent of Killurin, County Wexford,

[1] Dean Kennedy states: "When I first went to that parish, the Scripture Lessons were not read in the Priest's National Schools; the Priest afterwards consented to the introduction of the book;" but they have since been given up. Similarly the Douay Bible is used in several Catholic National Schools in Ulster.

[2] Blessinton, boys' and girls'; Kilbride and Baltiboys Schools; Teachers, all Protestants; pupils, 60 Protestants and 324 Catholics.

who visited all the National Schools in Wexford, and several in Kilkenny and Carlow, thus states in his evidence, in 1854, before the House of Lords:

"It strikes me too, that there is nearly the same opportunity for proselytism in the National Schools, as they stand at present, by an adroit management of the Rules, as there would be in a school under the new principle; nay, I would say, that there is more danger at present than there would be under the new principle," which would admit the Church Education Schools to grants.

In Connaught.

In the Province of Connaught there is a considerable number of National Schools under Protestant Patrons, some very fairly managed, but several in which proselytism has been attempted. Lord Ashtown's Schools at Woodlawn, County Galway; the schools at Monivea under Mr. French; some schools in Leitrim; Cappaduff Schools,[1] under the Hon. Miss Plunket; several of the schools on Lord Sligo's estate; the schools under Dean Warburton, in Elphin; the Ballinrobe School under Colonel Knox;[2] and those at Ballindine, under the Hon. Geoffrey Browne, are sufficient examples of schools which Catholics cannot safely frequent. Lord Sligo has fifteen vested schools on his estate, a Catholic clergyman shares the management of *one* of these, Protestant clergymen or laymen are joint-Managers, with His Lordship, of *six* others, and *eight* are jointly-managed by Rev. Mr. Cather, who uses his position to tamper, wherever possible, with the Catholic pupils. At the Caraholly School, on that property, for many years the Protestant clergyman not only instructed the Catholic children with the few Protestants who attended, but he repeatedly entered the

[1] The Cappaduff vested National Schools were under the direction of the Hon. Miss Plunkett—now spiritual guardian of the eight little *O'Malleys*—and for years the work of proselytising was actively carried on in them. The visits of the Catholic clergy thwarted the good lady's efforts, the fruits of her zeal became unpromising, and she gave up the connexion with the National Board in 1855, paid them the sum granted towards the erection of the schools, and turned the house to various pious purposes.

[2] Parish Priest on visiting this school, in 1857, was rudely refused permission to inspect the Class-Rolls by the Teacher—a Catholic—who, in this refusal, was supported by the Patron.

fact in the Report Book of the school, the Inspectors, generally Presbyterians, never deeming the matter worthy of notice.

Very Rev. W. Warburton, D.D., Dean of Elphin, stated in evidence, in 1854, that all the Catholic children in his two National Schools in Elphin, read the Scripture Extracts, under his Protestant Teachers:

"There are certain hours appointed for religious instruction, not the religious instruction of the Protestants only, but of the Roman Catholics also, and during these periods, I make use of these religious books [Scripture Extracts] which have been sanctioned by the Board. There is no compulsion; and, of course, if they chose to decline reading them, I should not desire or endeavour to compel them, but they *do* read them." These schools then had 144 Catholic, and only 14 Protestant pupils on the Rolls.

Report on Ballindine Schools, Co. Mayo.

Although the case of the Ballindine Schools has been discussed in the Catholic Press and in the House of Commons, its distinctive character claims a place in this Statement. The village of Ballindine is on the southern border of Mayo, three miles south of Claremorris, the residence of a School Inspector. Lord Oranmore owns the village and adjoining property, and his son, the Hon. Geoffrey Browne, and daughter, Hon. Mrs. Colonel Ridley, look after the three schools for the tenantry, who are almost exclusively Catholic. In the two Vested schools, the Teachers are Catholic, and the prescribed religious instruction is a prayer, composed or compiled by Mrs. Ridley, the reading of the Douay Bible, and Catechism. The Industrial School, got up by subscription, in 1847, is held in a former Brewery, and is taught by a Catholic Teacher; of about 100 girls and women who work in it, two or three only are Protestants. The earnings of the girls are considerable, and Mrs. Ridley devotes a great portion of her time, when in Mayo, to its direction. May 13th, 1857, Mr. Kavanagh, Head Inspector, visited the three schools, and, on the 16th, he made a *special Report* to the National Board, setting forth the several matters which he deemed of moment. He reported that Mrs. Ridley is accustomed to read to the girls, during the hours of work, from books which are *openly anti-Catholic;* that a circulating library, attached to the school, for the use of the girls,

contains most objectionable works; that a Ball, at night, had recently been given to the girls in the School-room, and that the young country gentlemen and military officers were of the party. Further, that, during the ten years, the house never bore the inscription *National School;* that no regular accounts had ever been kept of the attendance, and that there was no Time Table, notification of arrangements for Religious Instruction, nor any of the official requirements upon the subject. To expedite the matter, the Report was made by special *letter*, but it was only on the 2nd of August that the Head Inspector first heard of any official action having been taken on his Report, dated May 16th. On the 3rd July, the Report was laid before the Board, and, on the 18th, a letter was forwarded to Mr. Browne, informing him of some of the leading irregularities complained of in the three schols, and that "the Commissioners feel assured Mrs. Ridley *is influenced by the best motives in the management of the Industrial Department.*" On receipt, Mr. Browne at once replied, the only material points in his two communications being as follows:

"*It is quite untrue that Mrs. Ridley reads books of a sectarian character.*"

"No objection has been made to any of the [library] books lent, by any parents of any child attending, *nor are they of a sectarian character.*"

"Mrs. Ridley has informed me that neither the books she reads nor the subjects she discusses are sectarian, or, indeed, religious, further than that the common principles of Christianity must be the foundation of all sound education in a Christian country."

"I am informed that the Inspector, when at Ballindine, very improperly desired the Schoolmistress, Miss M'Dermott (*a Roman Catholic*, and a lady of the highest character and position, quite superior to the general class of schoolmistresses) not to inform me or Mrs. Ridley of the questions he asked, or the remarks he made." Besides these statements from Mr. Browne's letter of the 22nd July, in a subsequent one of the 25th, he added: "I find, on looking over the books read by Mrs. Ridley, that some are religious, but, further than being edited by a clergyman of the Church of England, are not sectarian, nor are they in any way controversial."

The Head Inspector received the communications, now quoted from, with an order of the Board, thus:

"The Commissioners have directed us to transmit copies of these letters, *without a moment's delay to you*, for any remarks that you may deem right

to make respecting their statements, and, *especially, in order, that you may give an immediate and explicit answer to the charges made against you* in pages 3 and 4 of letter of the 22nd, which, it is presumed, refers to you. It is intended that the case shall be submitted to the Commissioners for *re-consideration* on *Friday next.*"

This *re-consideration* cancelled the former decision, and now the charge referred to is that stated above, "desiring the schoolmistress not to inform Mr. Browne, or Mrs. Ridley, of the questions the Head Inspector asked, or the remarks he made." Forthwith, Mr. Kavanagh replied to this charge, denying its truth in the strongest and most emphatic terms, and, not only reiterating all his previous statements as to the anti-Catholic character of the school, but stating that, *at the moment of his visit*, he found the Teacher—"a Roman Catholic, a lady of the highest character and position, quite superior to the general class of schoolmistresses"—reading *Seymour's Mornings with the Jesuits*, an intensely anti-Catholic work, lent to her by Mrs. Ridley. This letter was laid before the Board, August 7th, and, on the 13th, the Hon. Mr. Browne was informed of the Head Inspector's rejoinder, the Commissioners intimating to him that they "*will be happy to receive from him any further communication*, on the subject of Mr. Kavanagh's Report, which he may desire to forward." August 21st, Mr. Browne states, in reply, that he had carefully read one of the works—"*Scriptural Instruction for the Least and the Lowest*"—used by Mrs. Ridley, in particular, the chapter cited as objectionable, and that "nothing but very narrow and sectarian views could induce Mr. Kavanagh to object to it; that, in remarking on the work (Seymour's Mornings with the Jesuits) privately read by the schoolmistress, *he showed how much fitter he would be for an Inspector under the Inquisition;* and being convinced that, in relation to the denial of the charge against him, *Mr. Kavanagh is guilty of a wilful and deliberate mis-statement, I must decline replying to any of his future Reports.*" August 28th, this letter was submitted to the Board, and, September 12th, transmitted to Mr. Kavanagh "for any further observations upon the statements made by Mr. Browne." September 14th, Mr. Kavanagh

replied, *requesting the Board to examine for themselves the volumes in question*, pointing out the several inaccuracies in Mr. Browne's letters, and reiterating every statement made in his Report. At this time, Mr. Kavanagh had incurred the displeasure of the Protestant Commissioners by reading a PAPER ON POPULAR EDUCATION[1] before the British Association (September 1st), which transaction was referred to a Special Committee[2] of the

[1] Published by Hodges and Smith, Grafton-street—price One Shilling.

[2] The Commissioners, by public advertisement, stated that had they known that this paper was about to be read by its author, they would have prohibited him from so doing, and referred to a Circular, issued in 1832, forbidding their officers "to publish any letter or document relating to its proceedings, or to any theological or political subject."

Not content with this, the matter, as a charge against Mr. Kavanagh, was referred to a Special Committee of the Commissioners, who, "after full consideration," came to the following resolution thereon:—"That Mr. Kavanagh acted with great indiscretion in delivering his address before the British Association without having first consulted and obtained the sanction of the Commissioners; secondly, that Mr. Kavanagh was also blameable for having introduced into that address various topics calculated to provoke controversial discussion amongst the opponents and friends of the National System of Education in Ireland." The unfounded character of these statements is notorious. The Commissioners and their leading officers were *fully aware* that Mr. Kavanagh was about to read that Paper; some of them were *present* at its reading; and the Circular referred to, *in no way whatever bears upon the question.* The Board was quite aware that the Paper had failed to provoke any controversy such as that apprehended, although read before numbers hostile to the National System, and the marked applause of the crowded section, the approval of such men as Lord Monteagle, and the warm and gracious congratulations of His Excellency the Earl of Carlisle, *who attended specially to hear the Paper read*, are sufficient reply to the contingencies and calculations of the Committee. The dishonesty and injustice of the resolution may best be understood from the protest of Mr. James O'Ferrall, a member of the Board and of the Committee:

"I dissent from the opinion of the rest of the Committee:—1st. Because the Minute of 1832, which Mr. Kavanagh is accused of violating, was *never promulgated or embodied in the rules for the government of the Inspectors.* Mr. Kavanagh denies any knowledge of the terms of that Minute.

"2nd. Because *I entertain no doubt* that the *officials* of the Board *by whom this complaint is brought, were aware* of Mr. Kavanagh's intention to read a Paper upon "*Popular Education,*" *and ought*, in my opinion, to have reminded him of this Minute, *if they were aware of it.*

"3rd. Because, even if the terms of the Minute of 1832 had been made

Board for inquiry, and this Ballindine Case was actually included with some other few matters, all equally blameless, in the complaint against him. While this Committee was sitting, and Mr. Kavanagh was refused a list of the matters they were instructed to consider, and also permission to be present, he wrote a letter, dated November 23rd, forwarding, not merely some twenty extracts from one of the works read, but a set of the very books, for examination by the Commissioners. The Head Inspector solicited that his letter should *at once* be laid before the Committee *then sitting*, and, also, before the Board, at their *first meeting*, but the Resident Commissioner, alarmed at the nature of the communication, brought the proceedings abruptly to a close, omitting this count of the indictment, and it was only after the Committee had closed its proceedings, and given him a verdict adverse to Mr. Kavanagh, that the letter was laid before a subsequent Board. The Commissioners, December 4th, decided that "the extracts, as given from the book, fully confirm the accuracy of the Head Inspector's original statement with regard to its sectarian character; and that the charge preferred against him by Mr. Browne was unfounded," thus proving that it was only in December the *original Report*, made in May, was decided upon. December 8th, the Commissioners informed

known to him, I doubt if the Paper which he read comes within its terms forbidding a discussion of the proceedings "*of the Board.*"

"And, lastly. Because I think the passages in Mr. Kavanagh's Paper most objected to [*in relation to the Queen's Colleges*] may fairly bear another construction than that put upon them."

A Parliamentary Return, published in July last, reveals the fact that the reading of this Paper formed the *second* of five charges against Mr. Kavanagh, upon which the Committee decided, and thereupon the Board depressed him in rank; whereas, in the previous April, when nearly all the press denounced this despotism, the same Board, by *public advertisement*, had denied that this formed *one* of the several grounds upon which that punishment was inflicted! We further record the fact, that when the Commissioners decided on censuring the Paper, by advertisement, none of the members of the Board knew of the existence of the alleged Circular of 1832, as it had been issued seven years before any of them were Commissioners, and when the author of the Paper was a boy at school.

the Hon. Geoffrey Browne of this Order, and, same date, they directed Dr. Newell, a Protestant Head Inspector, to visit and report on the three schools, "with a view of ascertaining if the irregularities and violations of rule enumerated by Mr. Kavanagh, in his Report (May 13th) have been corrected;" and, further, that from "the accuracy of the statement with regard to the sectarian character of the work in question, *the Commissioners cannot permit it to be any longer used during the hours of secular instruction.*" Dr. Newell visited, as directed, December 10th, and reported, "that Mrs. Ridley *had continued, up to that date, to read to the assembled Catholic girls, 'Scriptural Instruction for the Least and the Lowest' every Tuesday and Friday; that nothing had been done towards conducting the Industrial Department in accordance with the Rules of the Commissioners, and, as conducted at present, it is not, in any sense of the word, a National School.*" Dr. Newell further adds—"*It is needless for me, perhaps, to remark, that Mr. Kavanagh's Reports regarding these Schools were, in all particulars, strictly correct,*" and he then quotes the Teacher's own evidence, distinctly denying Mr. Browne's version of her statement to him, thus, "*Mr. Kavanagh did not direct me not to tell what questions he asked,* nor do I think that he sought information which he wished to be kept concealed from Mrs. Ridley; *I did not lead Mr. Browne to conclude that such was Mr. Kavanagh's object; Mr. Browne put this construction upon Mr. Kavanagh's words, without my suggesting it.*"

Now, let us see, by citing a few extracts, what is the character of one of these works, regularly read *for years* to the Catholic girls and women, during their knitting and sewing, on two days in each week. It is a summary, in three volumes, of the entire Scripture narrative, with special reference to anti-Catholic controversy, written by a deaf and dumb lady from Cheltenham, with a view to instil, with a knowledge of the Scriptures, a hatred of the Catholic religion into the "social waifs and strays" to be found in Hospitals for the blind, the deaf, and the dumb, in Reformatories, Workhouses, and Ragged Schools—numbers of these in England, being

children of Irish Catholic parentage—in fact, as its title imports, Scriptural Instruction *for the Least and the Lowest.*

"The Roman Catholics disobey the second commandment when they bow to pictures, and images, and crucifixes. We must pray God to pity these poor people, and to teach them, by His Holy Spirit, to worship Him in the right way"—*vol. I. page* 119.

"It is pleasant to go to church where the Bible is read and preached, and where all God's people love to praise and pray to Him together"—*page* 120.

"And how thankful we ought to be that we have the Bible to read, and a kind God waiting to hear our prayers"—*page* 198.

"The one great sacrifice, of which all the others were the types, has been offered; Jesus Christ was that sacrifice, and we want no more"—*vol.* II. *page* 239.

"Some in our own country have, like Shadrach, Meshach and Abednego, been cast into the fire because they would not be idolaters. There was a time in England *when people were required to worship a piece of bread, which the Popish priest told them was changed into the body of Jesus Christ!* There were many holy men who could not believe this *wicked and foolish lie,* and they had courage and strength given to them by God to refuse to obey. And what was done to them? they were carried away and bound to a stake, and then their enemies set fire to the wood, and the martyrs perished in the flames"—*vol.* II. *page* 293.

"And many years after, at the time of the Reformation, when wise and good men tried to put an end to the *follies and errors of Popery,* they too were dreadfully persecuted, and some of them burnt to death by their Roman Catholic enemies"—*page* 336.

"Was there *anything* in Mary which made God honour her so much? Was she *different from other women; less sinful than they, and more worthy to be the Mother of Jesus? No; Mary was, like every one of us, a poor weak sinner, &c. &c.*—*vol.* III. *page* 9.

"The followers of Christ now obey this command when they eat bread and drink wine at the Sacrament of the Lord's Supper. The bread should remind them of the body of Jesus, which was broken on the cross; and the wine should remind them of the blood which he shed for them there"—*p.* 219.

"There have been many, many martyrs since Stephen died. First the Apostles; then the early Christians; and very many more in after times. There have been martyrs even in our own country. Holy men and women, and children, too, who were cruelly burnt to death, at the time of the Reformation, because they would not join in the foolish and wicked errors of Popery. And where are all these holy martyrs now? They are happy with Jesus, and will be so for ever"—*page* 280.

This School had been for ten years regularly visited by the District Inspectors, most of them Catholics, it was within

three miles of the official residence of the gentleman then in charge, and, nevertheless, its anti-Catholic proceedings, during all that period, continued unnoticed, or, at least, not reported. When the Head Inspector called on the Local Inspector for explanation, he replied that "really, he did not find any of those things, and that Mrs. Ridley was one of the few Managers in the district who treated him *as a gentleman*," which entirely accords with the Hon. Geoffrey Browne's description of his Workmistress, who studied *Seymour's Mornings with the Jesuits*, listened to Mrs. Ridley's edifying discourses to the Catholic workers all day, and gave out, for family evening reading, works reviling the faith of the simple peasantry, yet "a *Roman Catholic*, and a *lady* of the highest character and position, quite superior to the general class of schoolmistresses." The full course of religious instruction and training consisted of a *common prayer*, composed by Mrs. Ridley, reading the work from which we have now quoted, and also the Douay Bible, to the girls and women, and the domestic study of a mixed[1] school library, of which Protestant sermons, and works leavened with anti-Catholic misrepresentation, form a prominent part. From *Prescott's Life of Ferdinand and Isabella*, one of the works lent out to the girls, we select a few of the less gross of its statements against Catholics, there being numerous passages in it *wholly unfit* to be *reprinted* here:

School Library.

"Acts of intolerance are to be discovered from the earliest period in

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[1] Amongst other strange books in the Circulating Library provided for the edification of the Catholic girls and women of that rural district is *Southey's Life of Nelson*, where they read that "*no Catholic ever beheld the picture of his patron saint with devouter reverence than Nelson did the portrait of Lady Hamilton*, which hung in his cabin;" and whenever it was touched he usually exclaimed, "*don't disturb my guardian angel;*" that his dying confession to his chaplain was "Doctor, I have not been a *great* sinner; remember that I leave Lady Hamilton and my daughter, Horatio, as a legacy to my country;" and his last words were—"*Thank God, I have done my duty.*" It is not difficult to anticipate what effect the midnight ball and the society of the military officers and the squires may have upon the young matrons of Ballindine, when they read the great naval hero's assertion that "*if there were more Emmas* (*Lady Hamiltons*), *there would be more Nelsons.*"

which Christianity became the established religion of the Roman Empire; but they do not seem to have flowed from any systematized plan of persecution until the Papal authority had swollen to a considerable height. The Popes, who claimed the spiritual allegiance of all Christendom, regarded heresy *as treason against themselves*, and, as such, deserving all the penalties which sovereigns have uniformly visited on this—in their eyes—unpardonable offence. The Crusades—which, in the early part of the thirteenth century swept so fiercely over the southern provinces of France, exterminating their inhabitants, and blasting the fair buds of civilization, which had put forth after the long feudal winter—opened the way to the Inquisition; and it was on the ruins of this once happy land that were first erected the bloody altars of that tribunal"—*page* 131. "The clergy, especially the Dominicans, who seem to have inherited the *quick scent for heresy* which distinguished their *frantic founder*, were not slow in sounding the alarm; and the superstitious populace—easily roused to acts of violence in the name of religion—began to exhibit the most tumultuous movements, and actually massacred the Constable of Castile, in an attempt to suppress them"—*page* 136, "The policy of the Roman Church at that time, was not only shown, in its perversion of some of the most obvious principles of morality, but in the discouragement of all free inquiry in its disciples, whom it instructed to rely implicitly, in matters of conscience, on their spiritual advisers. The fruitful institution of the tribunal of confession, established with this view, brought, as it were, the whole Christian world at the feet of the clergy, who far from being animated by the meek spirit of the Gospel, almost justified the reproach of Voltaire, that 'confessors have been the source of most of the violent measures pursued by the Princes of the Catholic faith.' The spirit of intolerance, no longer brooded in the darkness of the cloister, now stalked abroad in all its terrors; zeal was exalted into fanaticism; and a rational spirit of proselytism into one of fiendish persecution. It was not enough now, as formerly, to conform passively to the doctrines of the Church, but it was enjoined on all to make war on all who refused them.—'Any one might,' it was said, 'conscientiously kill an apostate wherever he could meet him.'"—*page* 377.

"Notwithstanding the immediate dependence thus established on the Head of the Church by the legislation of Alfonso X., the general immunities secured by it to the ecclesiastics, operated as a powerful stimulus to their increase; and the Mendicant Orders in particular—that spiritual militia of the popes—multiplied over the country to an alarming extent. Many of their members were not only incompetent to the duties of their profession, being without the least tincture of liberal culture, but fixed a deep stain on it by the careless laxity of their morals. Open concubinage was familiarly practised by the clergy as well as the laity of the period; and, so far from having been reprobated by the law of the land, seems anciently to have been countenanced by it. This moral insensibility may probably be referred to the contagious example of their Mahometan neighbours; but from whatever source derived, the practice was indulged to such a shameless extent that, as the nation advanced in refinement, in the fourteenth and fifteenth

centuries, it became the subject of frequent legislative enactments, in which the concubines of the clergy are described as, causing general scandal by their lawless effrontery and ostentatious magnificence of apparel"—*page* 16.

Treatment of Inspector by Mr. Browne, and by the Board.

These were some of the works reported, *by name*, as unfit for the teaching and perusal of Catholics, and the publication of the Correspondence in the case, by order of the House of Commons, on the motion of Mr. Maguire, M.P., enables every one to obtain, for a few pence, an official account of the proceedings. The same Catholic officer that reported the proselytizing, in the three Bessbrook Schools in Armagh, in 1854, reported the gross outrages in the three Ballindine Schools in Mayo, in 1857. In the one case, *after eight months' delay*, the National Board declined to interfere, informing the Inspector that none of the Catholic parents had offered any objections to the proselytizing practice, in the other, a leading charge of official misconduct, founded upon the Patron's complaint, was brought against him as one of the counts, in a secret and lawless indictment, and the Catholic officer highest in position and service on the Inspection staff, was *depressed in rank*, and, refusing to submit, retired from the Institution, owing in a great measure, to the sectarian enmity aroused against him by the honest discharge of his duty, in these and similar cases. He was grossly insulted by the Hon. Mr. Browne, charged with "*narrow and sectarian views*," "*groundless statements*," "*excess of duty*," "*much fitter for an Inspector under the Inquisition*," "*sympathising with violations of rules in Convent Schools*," "*guilty of a wilful and deliberate mis-statement*," acting the part of a spy, and reporting several matters, the accuracy of which was denied. *For seven months*, while the unfortunate Catholic girls and women, in order to earn a pittance by the work of their hands, were obliged to submit to the degradation of this infamous course of instruction, reported to the Board, the Commissioners, instead of promptly interposing to arrest it, were, on the one hand, inciting this *honorable* gentleman to renew and repeat his further offensive communications, which they assure him "*they will be happy to receive*," and on the

other, peremptorily demanding, from their Head Inspector, "*without a moment's delay, immediate and explicit answers* to the charges made against him." Every, even the most minute, statement made by the Head Inspector was proved to be correct; every contradiction made by the Hon. Patron not only proved to be false, but, in the question of the complaint preferred by him against the officer, his *one* witness *utterly denied that she had ever stated anything to him upon which such a charge could be founded*—in fact, she proved that it was a deliberate production of Mr. Browne's own imagination. It appears so incredible, that, were we not quoting from the Board's own letters, as ordered and published by the House of Commons, one would be led to believe that the Commissioners would not altogether lose sight of the main and grave question of gross abuses, *of ten years' standing*, reported in one of their schools, and fix their attention on a trifling matter, which the Patron incidentally mentioned in relation to the Inspector. In their letter of the 9th December, 1857, communicating the Order of the 4th of that month, the Commissioners inform Mr. Kavanagh:

"The delay which has occurred in coming to a final decision on this case, had been partly occasioned by the fact of *the Papers, &c., having been included in the other cases referred to the* [Special] *Committee appointed* on the 11th September, last, *to inquire into various matters affecting you. The Committee, however, did not enter into the Ballindine Case, but referred it to the Board for consideration.*"

The Resident Commissioner, who acted as *official prosecutor, as well as witness, grand juror, special juror, and judge*[1] *in this matter*, on receipt of a strong letter from Mr. Kavanagh, accom-

[1] While this case was pending, Mr Macdonnell made no secret of his entire disapproval of Mr. Kavanagh's official conduct in relation to Ballindine and other schools under Protestant and proselytising Patrons, and openly, bitterly, and repeatedly, *prejudged* the matters in dispute. Yet, as most of the Catholic Commissioners admit, to their reproach, and many of the Catholic Inspectors feel, to their sorrow, he is the person *who practically determines every decision which is registered as the Board's.* The officers *in favour* are always able to anticipate, with confidence, what the decision of the Board *is to be* in any case of interest.

panied by some of the anti-Catholic books used in the schools, became apprehensive that his effort to crush that officer might fail, if so flagrant a case came before the two Catholic members of the Committee; so, he kept back the letter, brought the sittings of the Committee,[1] of which he was the chief member, to a close at their next meeting, before half the subjects referred to them had been entered upon; obtained an unfavourable report; *next day*, got the Board to *depress* Mr. Kavanagh from the rank of Head Inspector, which he had held for *eleven years*, to that of First Class District Inspector,[2] and, in a month, and before the depression took effect, he had a successor appointed in his stead. This great object of the Resident Commissioner secured, he brought the Ballindine Case before a subsequent Board, eleven days after the receipt of Mr. Kavanagh's urgent letter. It should be supposed that however despotically and unjustly the Commissioners might deal with matters of internal official police in regard to those in their service, they would, were it only to support their own position in the country, maintain before the public some appearance of respect for the station

[1] Mr. Kavanagh's letter, dated 23rd November, 1857, concludes thus: "I respectfully request that you will be pleased to submit this letter, and these volumes to the Committee *now sitting in reference to me, and also to the Board at its first meeting.*"

[2] Several of the Catholic Inspectors were punished for attempting to protect the Catholic children against proselytising and anti-Catholic Patrons; some were reprimanded, thus, Mr. M'Auley, of the Westport, and Mr. Daniel O'Sullivan, of the Enniskillen District, and some were removed to other Districts, as Mr. Clinche from Maryborough—of whom more hereafter—Mr. O'Carroll from Athy, and Mr. M'Creanor from Westport. Owing to the absence of religious instruction for the Catholic children in the Kilbricken National School, Queen's County, Teacher and all his pupils being Catholics, the attendance was low, and the school unpopular. Mr. O'Carroll suggested to the Parish Priest, who was Joint-manager of the school with Dean Kennedy, "*that he could have the Roman Catholic Catechism taught in the school;*" the Priest attempted to carry out the suggestion, but was opposed by Dean Kennedy. For making this suggestion the latter complained of Mr. O'Carroll to the National Board, and, in his sworn evidence before the Endowed Schools' Commissioners, 7th Sept. 1855, Dean Kennedy, states "*I believe he was ultimately removed from the District for having taken this unauthorised step*"—the step being the suggestion here stated.

of their officers, and resent unmerited insult, when offered to them in the discharge of their duty. If ever there was an occasion when a public board should have thrown its protection round its servant, surely it was this; but, instead of the Commissioners reminding Mr. Browne that he had wantonly and groundlessly insulted their officer, their subsequent treatment of both parties proved clearly that their sympathies and support were with the honorable aggressor.

On receipt of the Board's decision, in December, the Hon. Mr. Browne first threw up the grant to the Industrial School, because its proselytising practices were at length exposed, and, as he believed, about to be checked; but, on learning from the Commissioners, that it was only "during the hours of *secular* instruction that the works could no longer be used," and that entering on a sheet of paper hung up in the school, the precise time when religious instruction takes place would legalize the *whole course* of *religious instruction* heretofore pursued, he withdrew his rejection of the grant, and it will not be owing to the Commissioners nor to their rules, if Ballindine Industrial School ceases to diffuse the poison of its anti-Catholic teaching amongst the simple peasantry of that locality. This case, like many cases in Ulster, where there are *Catholic* Teachers under *Protestant* Managers, affords a striking illustration of the *mockery* of protection against proselytism, which the official notifications, notices, &c, afford to Catholics under the present system. Under the rule already quoted, if *Mrs. Ridley*, gives her usual Religious Instruction, no Notice need be sent, because she is not the *Teacher;* and, if the Teacher gives it, or reads the books provided, no Notice is required to be sent to the *Catholics*, because they are not of a "religious persuasion *different from that of the Teacher*," but Notice must be sent to the parents of the one or two *Protestants*, although it is religious instruction in conformity with their views; and, lastly, *no matter who gives* the religious instruction, no Notice need be sent to the *present* scholars, or to any who *had ever been at the school before*, as, under the *retrospective exception*, it would not be their

first attendance at the instruction—such is the *present substitute* for Lord Stanley's plan of "combined literary and *separate* religious instruction"!

Ballindine case in the House of Commons.

When Mr. Maguire, M.P., adduced the Ballindine Case, in the course of his most able speech of last Session, as an illustration of the evil working of the present system of *pro*-proselytising rules, under an anti-Catholic administration, one, and *but one*, Catholic member was found in a crowded house, to excuse or defend the Board in the matter—Mr. Sergeant Deasy, M.P. for the great county Cork.[1] From the collated Reports of the de-

Sergeant Deasy's defence of the Board.

[1] Of the fourteen members who spoke upon the two motions—Messrs. Buxton's and Maguire's—which formed the subject of the debate of last Session upon National Education, Messrs. Lefroy, Grogan, and Whiteside, spoke in favor of Mr. Buxton's views; Messrs. Labouchere, Horsman, Herbert, and Fortescue, place-holders under the Whig Administration, replied to the former, and deprecated their proposed modifications; Mr. Sergeant Deasy attempted to excuse or explain the conduct of the Commissioners, in the Ballindine Case, and admitted that the constitution of the Board, in relation to Catholics, is defective; Lords John Browne and Lovaine defended the owners of the Ballindine estate, and, so far, were with the member for Cork. Mr. Patrick O'Brien also spoke against Mr. Buxton's motion; and the Right Hon. Mr. Walpole, to whom special appeal was made by the Opposition members, stated, on behalf of the government, his views upon both motions, the substance of which we have given in our first Chapter. Long before this debate the Resident Commissioner had opened a correspondence with some of the leading members upon the subject: Mr. Cross was despatched to London, and, for some weeks, had repeated interviews with many of them, and with members of the Government; yet, no one in the House was able to reply to the numerous, grave, and specific charges brought against the present System of Education, by the honorable and learned member for Dungarvan, in his able, eloquent, and unanswerable speech—the ablest ever delivered by a Catholic on the subject—and, to the revelations in which, for upwards of an hour and a-half, a crowded House listened with surprise, and almost breathless attention. Several Catholic members who had prepared themselves to speak in support of the System, upon receiving correct information, at once abandoned their intention, and declared their determination to use all their influence to abolish a System perilous to the faith of Catholics. Members favourable, as well as those unfavourable to the Board, alike admit that, in the Ballindine Case, denial of a fair trial to Mr. Kavanagh—*ex parte* Returns submitted to Parliament—and dishonestly withholding those ordered to correct them, the conduct of the Commissioners is wholly indefensible.

bate, by all the London papers, and of gentlemen who were present at the discussion, it appears that the learned Sergeant's apology for, or defence of, the Board, was this:

He (Sergeant Deasy) could not consent to condemn the Board, on the evidence (which did not amount to much) produced by the honorable Member for Dungarvan. The honorable and learned Member had referred to a lady, in connexion with this question; but it was clear from the documents produced, and from the evidence of the Inspector, given in the Appendix, that *she had not read any portion of the books in question which had the slightest reference or tendency to sectarian doctrines. Even the Catholic Priest was conversant with the practices in the Schools, and acquitted her of any intention to proselytise the Catholic children.* Surely, a Board, which had worked well for twenty or thirty years, ought not to be abolished, because its members did not correct, as promptly as they might have done, some errors which had been brought to their notice.

Had the learned Sergeant examined, with ordinary care, the documents upon which he rested these statements, he never could have made them. True, it is stated by the Hon. Mrs. Ridley, that, although she regularly read to the girls, the volumes, *Scriptural Instruction for the Least and the Lowest*, she never read to them any of the passages in it which are offensive to Catholics; these she states, '*she always skipped;*' but, while we readily accept the lady's word, it must be evident to any one that she is not competent to judge *what would be offensive to Catholics*, as the entire correspondence fully proves. Catholics cannot accept prayers extracted and collated by a Protestant, even from their own missal, leaving out the portions of the prayers which are distinctively Catholic, nor join with Protestants in the use of such prayers. The Hon. Mr. Browne quotes Mrs. Ridley's assurance to him that "the books she reads are not sectarian, or indeed religious, further than that the common principles of Christianity must be the foundation of all sound education in a Christian country" yet, it is fully admitted that she reads to the girls *Scriptural Instruction for the Least and the Lowest*, and also the *Douay Bible*. The Hon. Mr. Browne distinctly states:

"I have *carefully read* chapter 87, vol. iii., page 216, of *Scripture Instruction for the Least and the Lowest* and *see nothing in it contrary to the*

doctrines of the Roman Catholic Church, or anything to warrant Mr. Kavanagh in stating it to be an anti-(R.) Catholic book; I conceive nothing but very *narrow and sectarian views*, would induce Mr. Kavanagh to object to the chapter in question." Now, if Mr. Sergeant Deasy had read this distinct statement in the Parliamentary Paper, and, further on, the following extract, there quoted by Mr. Kavanagh from the chapter of the work in question, and which Mr. Browne read carefully, he would never, *as a Catholic*, have made the above remarks regarding this Case:—"The followers of Christ now obey this command [given by our Saviour] when they eat *bread*, and drink *wine*, at the Sacrament of the Lord's Supper, the *bread* should *remind* them of the *body of Jesus*, which was broken on the cross; and the *wine* should *remind* them of the *blood*, which he shed for them there, &c., &c."

The twenty extracts given in the Return, should, considering their character, afford Mr. Sergeant Deasy presumptive evidence, that no intelligible narrative could well be obtained from a work so mutilated, were the anti-Catholic portions of it omitted; and, further, it is not alleged that the intensely anti-Catholic, and otherwise dangerous works, lent to the girls, to be read in their own homes, had the vicious parts expurgated. Neither is it alleged that *Seymour's Mornings with the Jesuits*, found under the Teacher's perusal, was a *Ballindine* edition, suited to a Catholic Schoolmistress.[1] The second point in Sergeant Deasy's statement—that the priest was aware of those practices, and that he acquitted the lady of any *intention to proselytise* the Catholic children—is also one which, although partly stated, and partly implied, in the Return, would excuse neither the Board, the Priest, nor the Patrons of the School. Granted, for a moment, that the *end* in view was not proselytism, no Catholic can doubt that the *means* were those commonly used towards effecting it, and such, that no Catholic, Priest or layman, could sanction. No Catholic can credit the statement, that any *Priest* would tolerate the reading of such works, as those quoted in the Return, among the youth of his parish; and the following extracts, from the indignant denial of the Parish Priest, Rev. John M'Cullagh, in a letter, dated July 22nd, 1857, addressed

Inculpation of the Parish Priest.

[1] There were in the Circulating Library, volumes of Sermons, by Protestant clergymen, and several other works quite unfit for these Catholic girls.

to Mr. Sergeant Deasy, M.P.,[1] published in *The Freeman's Journal*, disposes of that statement:

Rev. Mr. M'Cullagh's defence.

"You are understood to have stated, on the testimony of the Hon. Mrs. Ridley, as reported by Dr. Newell, that I was conversant with the practice pursued by her in the Industrial School of Ballindine, with the object, I must suppose, either of proving that the practice referred to was not objectionable, or of exonerating the party who introduced such practice at the expense of my character for vigilance as a Catholic clergyman." The letter then states that, until the entire matter had appeared in the public papers, he was not aware, the Schoolhouse bearing no inscription, that it was at all under the National Board, and that he called on the Hon. Mr. Browne about the Schools, objected to the use of his prayer in them, and understood it would be given up, which it was for some time. "But, with regard to what I call the blasphemous extracts, and the reading of the books, &c., to the young females of my flock, I should feel self-degraded, and should hold down my head with very shame, and would be sure I incurred grievous moral guilt, if I were indifferent or silent. It surprises me, Sir, that any one professing the Catholic Faith, could believe, for a moment, a Priest capable of lending himself to such gross derelictions of his sacred duty. I never knew of the existence of the extracts from the book, until I saw them in the public prints, when, for successive Sundays, *I denounced them*, and explained the attacked points of the Catholic faith."

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[1] If the learned Sergeant should ever again, which we much doubt, undertake the defence of a System which is deeply injurious to the Catholics of Ireland, he should make himself better informed as to its merits; he should forget *men* in their *measures*, and permit his admitted genius to compass the magnitude of a subject which affects, not alone the material, but the moral and spiritual, interests of several millions of Catholics. His defence of the Board and their System, was a defence of one of its Members—Mr. Macdonnell, who was not attacked, and who, in the eyes of Catholics, deserves far less blame than any of his Catholic colleagues. Such was the extent of his laudations, that he stated, that to Mr. Macdonnell the Catholics of Ireland were indebted for the grants to *Convent* Schools, but he was quickly reminded by Mr. Maguire, that it was not to him, but to Lord Stanley and his government that the Catholics were so indebted: that when the grants were made to Convent Schools, in Feb. 1832, Mr. Macdonnell was a barrister, going circuit in England, and had no connexion whatever with the National Board till the close of 1839; and that even the Kildare-place Society gave grants, forty years ago, to Convent Schools. Further, that so far from Mr. Macdonnell having assisted Convent Schools, he denied them the benefit of the increase of salaries made, in 1855, to all other schools, and refuses to grant aid to any Monastic Schools, other than the six which are at present on the Roll of the National Board.

This fully disposes of the implied censure cast upon the Parish Priest, nor can it be matter of surprise that he did not know it was a National School, when, in the very school-room, the Head Inspector himself doubted, and even denied that it could be such, owing to the absence of all the forms which could indicate its connexion with the Board. Further, it had the reputation of an *Industrial* School only; it afforded no *literary*, and, it was naturally supposed, no *religious* instruction.

Summary of this case.

We have deemed it our duty to set forth the entire facts of this remarkable case, as, to most persons, it must afford a clearer insight into the *practical working* of the present System of Education than could otherwise be obtained. Here are 300 children and adult girls being educated in three schools, under the family of the Protestant landlord, all, except about six, of them being Catholics. Two of the schools are *vested*, or mainly built by the State, and are now the property of the Commissioners. The course of religious instruction prescribed *by the Patron*, is, a form of prayer compiled from the Catholic collects in the Missal, "*omitting*," as the lady-compiler states, "*only such words as would be objectionable to any professions of Christianity not belonging to the Roman Catholic Church*, and thus affording a guarantee to girls of her own persuasion, *that the prayer was such as they might join in*;" also the Douay Bible, read daily, to children of both creeds, and the Catholic Catechism to Catholics. In the third—the Industrial School—in addition to the prayer and the Bible, as the workers were chiefly grown girls and women, there was, during work, on two whole days in each week, the special reading of those virulent, and other anti-Catholic books; and there was provided a Circulating Library, the character of which may be judged from the reference already made to some of its volumes. The Teachers are all Catholics; the Inspector, who lives almost within sight of the school, is a Catholic. The Industrial School enjoyed a grant for *ten* years, and an unfavorable Report, or a complaint, was never made against it. The school never had

even the semblance of the official requirements of a National School; at length, the Catholic Head Inspector visits, and reports the entire facts to the National Board. From May to December is spent by the Commissioners in encouraging the Patron of the Schools to attack the Head Inspector; and, in December, it is ascertained by the Board, through another Head Inspector, that matters were just as they had been reported to them in May. The Patron is then merely informed, in reference to the religious teaching, that henceforth those books must be used at the time of *religious instruction only*, and that, upon a printed form in the school, it must be stated when it takes place. The System of Education under which this has occurred, is, wherever practicable, the most anti-Catholic that has, yet, existed in Ireland, and it is clear that Catholic Members being on the Board affords no more protection to Catholics than did a Catholic Inspector, and such a Catholic Teacher as we have seen, in Ballindine Industrial School. Kildare-street Society numbered Catholic peers amongst its Vice-Presidents, Committees, and Members; had Catholic Inspectors and Catholic Teachers; it aided Catholic Convents, hundreds of Priests placed their Schools under it, and eminent Catholic Prelates approved of it; yet, it was denounced and destroyed, to establish, in its stead, a System which, however fairly founded, is now immeasurably more dangerous to Catholicity than any System which preceded it.

Recapitulation of objections to Catholics attending non-Catholic National Schools.

We have now glanced at numerous instances of interference with the faith and feelings of Catholics, in National Schools, under *Protestant* Managers, in Leinster, Munster, and Connaught; and, before we proceed to consider the effect of the National System upon the religious education of Catholics, in schools under *Catholic* management, we deem it well to place before our readers the matured opinions of some others of the ablest Protestant writers, as to the use to which they may apply the present System in disseminating Protestantism, or its principles amongst Catholics. The vast majority of the schools under Protestant management and Protestant Teachers are

non-vested; in them the position of the Parish Priest is no better than that of any lay visitor, hence, in scarcely any of these do Catholic children learn their own Catechism, or receive any Catholic instruction whatever, and over 70,000 Catholic pupils attend these schools. To this general prevention and absence of Catholic instruction, we have to add the several forms and grades of anti-Catholic influence and teaching to which the Catholic pupils attending them are exposed. *First*, in the common Lesson, or Class Books, *the use of which is compulsory*, we have pointed out the prominence of the *religious element*, and proved that, in some instances, this has been, and, doubtless, often is, used for the inculcation of anti-Catholic opinions, by Protestant Teachers. These books were first drawn up by a Scotch Presbyterian clergyman, whose religious zeal was such, that he could not conscientiously support the Kildare-place Society, because it prohibited the *explanation* of the Scriptures; who, up to the date of his appointment as Commissioner, was the *active* Secretary of the *Hibernian Bible Society*, and had made the use of the Bible compulsory on Catholics who attended his own schools. A Protestant clergyman (Rev. F. F. Trench,) writing on this striking fact, says:—"*Why the Board entrusted this most important work to such a man, many would think it hard to say; but so it was, and I believe the hand of God to have been in it, for good to his Church.*" Where the religious element in the Lesson Books is even *bonâ fide* used, Protestants feel satisfied that substantially it is "*not letting Romanism alone*," it is teaching *Protestantism*, teaching "*the religion of the Reformation.*" Rev. F. F. Trench, Patron of several National Schools, in his appeal to the Protestant clergy to place their schools under the Board, thus puts this matter:

Catholic Instruction denied to Catholics.

Lesson-Books.

"We have, in common, the same three Creeds, and a large proportion of the prayers in our Liturgies are the same; and it strikes me very forcibly, that when we teach the points of doctrine we are agreed upon, we teach *true relgion. We teach what is generally understood by Protestantism, when we teach the doctrines upon which Protestants and Romanists are agreed.* I admit that, strictly speaking, we cannot be said to teach *Protestantism*, because, strictly speaking, Protestantism is *protesting* against error. But, in

another sense, we do teach Protestantism: for *the Protestant religion*—the religion of the Reformation—*is the simple truth of the Gospel, stripped of the errors superinduced by the Church of Rome.* For instance, in the National School Books, probably many hundred times, Christ is spoken of as '*Our Saviour.*' The belief of that truth, in its naked simplicity, constitutes a Protestant. The Roman Catholic does not believe in Christ as his Saviour, in the same full and simple way in which a Protestant believes in him as such. *To constitute a young Romanist, the child must be taught that something else besides Christ is Our Saviour.* So, I say, that in the *compact* to have those points taught, in Schools, upon which Protestants and Romanists *agree, the Protestant has decidedly the advantage*, and the Patron can teach Protestantism, *i.e.*, the doctrines of grace, to every child in the School. I am of opinion that the Patron might even 'pledge himself under hand and seal, *that he will let Romanism alone*,' during certain hours of the day, *so far as refraining from controversial teaching can be considered as necessarily letting Romanism alone.* But, in my judgment, if a Christian minister educates Roman Catholic children on the points upon which Protestants and Roman Catholics are *agreed, which he may do at all hours, he is very far from letting Popery alone.*"

Rev. Dr. MacIvor, Ex-Fellow of Trinity College, Rector of Ardstraw, Diocese of Derry, in an able letter upon the Education question—one that we earnestly commend to the perusal of Catholics—addressed to his Bishop, and printed for circulation (not published), January, 1857, thus states:

"The Commissioners had done little for the country if they had not produced these books, and, in having produced them, they have conferred a benefit on it, and on the world, not easily calculated. I speak not of their literary excellence, high as this is admitted to be, but of their *religiousness*, the *earnest piety pervading them, and ever expressing itself in positive instruction, so full and definite as to enlarge one's idea even of Catholicity itself.* No one can use these books, I believe, without being drawn nearer to his neighbour and to God. These books, issuing from a *mixed* Board, and *gladly* and *universally used* by a *mixed* people, are the chief earnest that the Irish System will solve its problem, as they have been the chief instrument of its large proximate success."

Now, to this teaching, 70,000 Catholic children are subjected in National Schools under Protestant management; its influence upon the Catholics in other schools, we shall hereafter consider. The Patrons have power to enforce the use of these Class Books upon every Catholic child who enters the school; "*Use the books, or, leave the School.*" The *Second* danger is, that

Protestant Patrons may enforce the *introduction* of *the Scripture Extracts* and *Sacred Poetry* into their schools, and, although their use is not compulsory, like that of the Class Books, they may now be read as a portion of the *combined* instruction of each day, by any minority of the pupils, no matter how small, and, under the rule of *non-exclusion*, even the Catholic children whose parents object, may be instructed in them. Moreover, under the new rule, Catholic children *may be present* in the school-room, *engaged at their lessons*, and thus hear this instruction, although not formally in the class—a pro-proselytism provision which is peculiar to this category of religious teaching. The use of these books by Catholics, and the influences adopted by Protestant Patrons to bring Catholics under this instruction have already been pointed out, as also, the remarkable success with which the Extracts are taught to Catholics in many schools. Now, the evidence of Rev. Mr. Carlisle, Archbishop Whately, Very Rev. Dean Kennedy, and many others, is conclusive as to the superiority, in their estimation, of the National System to that of the Kildare-place Society, inasmuch as the latter, while requiring the reading of the Scriptures by all the pupils sufficiently advanced, strictly prohibited any comment or explanation, beyond the mere dictionary meaning of the words, whereas the amplest explanation of the Scripture Extracts was allowed by the former, until 1853; and the limitation then introduced admits of no check, and affords sufficient opportunity for instilling anti-Catholic doctrines. The practical advantages of the Scripture Extracts, for the school-instruction of Catholics, are thus pointed out, and their *Protestant* character vindicated by Rev. F. F. Trench:

"Where we fail in inducing Roman Catholics to read the *whole* Bible, can it be doubted but that the Scripture Extracts may do some good? The Extracts *teach the doctrines of grace.* They teach by Eph. ii. 1—10, the spiritual death of the sinner, and salvation by grace; by Heb. ix. 24—28, that Christ has made *one only sacrifice for our sins;* by Heb. ii. 17—18, iv. 14—16, they show his intercession for his people; by Phil. ii. 3—11, they declare his deity and atonement; by Rom. iii., they preach justification by faith, *without works;* in Acts v., they declare repentance to be the gift of

Christ; by Luke vii. and Luke xv., they show that the sinner is forgiven freely; in 1 John i. and ii., they show that Christ is *our advocate* with the Father, and that each *penitent* believer who *confesses his sins is forgiven;* by Eph. i. 15, they show our need of Divine teaching; by Luke xviii., they direct us to prayer; by Luke xi., that the Holy Spirit is promised to them that pray; by Luke xii. and Ps. xxxiv., they declare the particular providence of God; by Eph. i. 20—23, they reveal the glory of Christ in heaven. I suspect that the generality of persons do not know that these precious passages of Scripture are in the Scripture Extracts, and *may be explained in the school.*"

No wonder that Rev. F. F. Trench's own practical experience of this System in the several schools with which he and his family are connected in King's County, Tipperary, Kildare, Meath and Galway, and the many others under Protestant Patrons which he visited, should have enabled him thus to declare his belief that "*the hand of God has been in it for good to his Church.*" No wonder that Dean Kennedy, whose schools are attended by more Catholics than Protestants, should declare, on oath, that "*the principles of the National System are the principles of the Reformation;*" that Dean Moore, Patron of four schools, attended by five Catholics to one Protestant, should declare, with equal solemnity, that "*the National System is the work of the wisest man who ever had to do with our country.*" No wonder that the sentiments of Dean Hoare, Dean Warburton, Archdeacon Stopford, and Rev. Messrs. Frew and O'Regan, as stated before the House of Lords, in 1854, should be almost equally decided as to the Protestant character of the Lesson Books and Scripture Extracts, and, as to the Protestant influence which they are calculated to exercise on the minds of Catholic children, when taught by Protestant Teachers. And, finally, no wonder that Rev. Dr. Carlisle, chief author of most of the works, should incontestibly prove that, with the *compulsory* use of the religious element in the Lesson Books, and even the *optional* use of the Scripture Extracts, a *National* School is, because of the explanation allowed, *decidedly more Scriptural* than a school under the *Kildare-place Society*, which, although *it required portions of the Scriptures*—Douay or Protestant—*to be read by all children sufficiently advanced, strictly prohibited all note or comment, written.*

or oral, upon what was read, whilst Rev. Dr. Carlisle clearly shows that, under the National System, not only may the text be expounded, but the Protestant canon, "Scripture explains Scripture," may be fully applied.

Catholic children in Bible classes, at prayer, &c., with Protestants.

The two dangers now considered, as to the *common* religious element in the Lesson Books and also in the Scripture Extracts, &c., were early apprehended by the Catholic Clergy, but the fact of Catholic children, *by thousands,* receiving the fullness of Protestant religious instruction, could never have been deemed of *possible* occurrence, for this is the *Third* of the positive dangers of the present System, which has been introduced by *total subversion* of Lord Stanley's plan. Even when permission was given to introduce, as an experiment, the *common* religious element, the *separate* religious, or denominational instruction of the pupils of different creeds was rigidly maintained, and for sixteen years protected by the most stringent regulations. The sworn evidence of all parties, friends and enemies to the System, lay and clerical, private and official, Protestant, Catholic, and Presbyterian, the Board's own letters in the Bessbrook and Ballindine cases, the "*cooking* of the annual Reports" of their officers, which exposed the general proselytising in Ulster, all prove the melancholy fact, that *no system of Day Schools that has ever existed in Ireland, has at all approached the National System, as a practical scheme towards proselytising Catholic children.* The evidence, in 1854, of Rev. C. K. Irwin, who visited 100 Ulster Schools; of A. G. Stapleton, Esq., who truly described "*the phenomenon,*" which he had witnessed, "as the *one* point for which the Church Education Society were contending," and the still more recent evidence of Rev. William Fraser, Presbyterian minister, are well worthy of attention. Last year, the leading men in Glasgow, Divines, Members of Parliament, Educationists, and others, deputed Rev. W. Fraser, Minister of a Presbyterian Congregation in Glasgow, "*to investigate, as far as practicable, the working and results of the chief Public Educational Experiments in Britain and Ireland,*" *in reference to* "*the prospect of Legislative Measures on the subject of Education.*" This

Rev. Mr. Fraser's evidence, —1857.

gentleman was, as might be supposed, selected because "*his attention has been much directed to the subject of Education,*" and the results of his investigation are set forth in a Pamphlet—"*The State of Our Educational Enterprises*"—published last April. He spent some months, in the autumn of 1857, at the examination of the National Schools in Dublin, Belfast, and the country generally, and in the following extract he states the conclusions which he arrived at, in reference to the operation of the schools in Ulster:

"In Ulster, as might be anticipated, from the more equal balance of parties producing greater liberality of sentiment, Protestant and Roman Catholic children mingle together more freely than in the other provinces. I found Presbyterians under Roman Catholic Teachers, and Roman Catholics under Presbyterian Teachers, *notwithstanding the firmness with which the Bible is generally kept in the schools.* I found also in the Church Education Schools, Roman Catholic children, proving that, when not controlled and overborne by the Priests, the Roman Catholic parent has no repugnance to the Bible. But the natural tendency, at the same time, everywhere manifests itself in the children to gravitate towards Teachers of their own religious persuasion. This tendency is quickened and strengthened by the spirit of Ultramontanism, which is every year becoming intenser, and the avowed determination, on the part of the Roman Catholic Priesthood, to secure complete separation.

"The theory, as interpreted and applied by the Presbyterians, secures a sound and satisfactory course of instruction, *but completely sets aside the original purpose to have separate religious instruction.* Their course is, with his usual directness, thus stated by Dr. Cooke in his evidence before the House of Lords' Committee:—"Our schools begin with prayer; we have the Scriptures and Catechism freely in school-hours;" and adds, "While we will not by any rule, privation, or penalty, compel any children to attend during the reading of the Scriptures, or the repetition of the Catechism, we will not be accountable for their leaving the school—they are at liberty to go or to stay." *This secures for the Bible its right place, as an authoritative guide-book,* and without compulsion on any to receive religious teaching; *but it is obviously in direct contravention of the fundamental principle of the theory.*"

Lancasterian Industrial School, Belfast —1847 to 1855.

In April, 1855, a most remarkable Inquiry was held in the *Lancasterian Industrial National School*, Belfast, at the instance of the Catholic Bishop Rt. Rev. Dr. Denvir his lordship, then a Commissioner of Education, to the following details of which we request especial attention.

The Lancasterian Industrial, or *Frederick-street National School, Belfast*—the first *Ragged School* established in Ireland—was opened in 1847, and was directed by a Committee of Ladies of different creeds, Catholics included; there was a mixed attendance of girls of various religions in the school (53 Catholics, 34 Presbyterians, 30 Established Church, and 12 others, whose creed was not stated, total pupils, 129); Catholics, contributed to its funds, amongst others, Right Reverend Dr. Denvir, who states that he had been for twenty years a subscriber; and the Lady-Correspondent was a Presbyterian. The Literary School is one of the oldest in Belfast, and is called after ex-Corporal Joseph Lancaster, who, on opening it, placed his pupil, Mr. Maurice Cross—now Secretary to the National Board—in charge of it *as Teacher*, which office he held for many years under the Kildare-place and other societies. February 2nd, 1855, Right Rev. Dr. Denvir, Bishop of the Diocese, then a Commissioner of National Education, wrote to the National Board, thus:—"I beg to call your attention to the Lancasterian National School, Frederick-street, Belfast. I find, upon examination of some of the Catholic children who attend it, that it is *compulsory on them to attend to Scripture-reading, singing of Protestant hymns, and explanation of Scripture, given by a Protestant mistress every morning* before the hour appointed for secular instruction. Should Catholic children, or their parents or guardians, *object to these religious exercises, their remonstrances are unavailing;* and if a child *refuse to be present* at them, I am informed, and *I believe, that such children will be denied secular instruction, and other benefits of the institution.*" His Lordship appears to have written this complaint in the Board Room, and, upon his application, an Order was, *the same day*, made, "That the Head and District Inspectors institute a strict inquiry into the allegations contained in this letter, and report the result to the Board with as little delay as possible." At the end of April, an Inquiry, which caused great local excitement, was held in the school; it lasted *six* days, was most numerously attended, the Catholic and the Protestant Bishops present, seventeen witnesses were examined, and the printed Minutes of Evidence extend to sixty-four closely-printed pages of an official pamphlet. As in the Bessbrook and Ballindine cases, but in dark contrast to the case of Youghal Convent School, the Board, even where a Catholic Commissioner and a Bishop was the complainant, were slow to interpose to arrest "the blessed work," which, before the connexion of these schools with the Board, and under the teachership of the Secretary, Mr. Cross, had been going on in them for many years. May 21st, the Report of the Inspectors was forwarded to the National Board, October 5th, the first decision was made on the Report, and not until December, or nearly eleven months after the date of the complaint, was the case finally disposed of. It was proved that, from 1847 up to 1855, *all* the Catholic girls read or heard either the Scripture Extracts or the New Testament (Douay), every morning, and that they were explained to them by some of the three Teachers, all of whom were Presbyterians; that hymns were sung; that this religious instruction was fixed *before breakfast*, and children not in at

Right Rev. Dr. Denvir's charge of proselytising.

Inquiry held.

Eight years' proselytising proved.

it were denied breakfast, and even refused admission to the secular and industrial instruction. Dinner was provided, but, by the Table of Dietary, on *Fridays*, this consisted of "*broth and meat*,[1] with bread," and, going home in the evening, each girl got a slice of bread. Clothing was also supplied, but secular and industrial instruction, breakfast, dinner, and supper were denied to those who absented themselves from *Religious Instruction*, in the morning, illness alone being deemed a sufficient apology for absence. The Catholic girls were required to attend on Catholic Holidays, and were refused permission to go out to hear Mass. It was further proved that two girls, entered as Presbyterians, but whose mothers subsequently became Catholics, were *expelled the school*, by order of the Committee, for going to chapel on Sunday, by direction of their mothers. Also, that in another case, where a Catholic mother found that her daughter had been entered *as a Protestant*, the girl being, and having always been, a Catholic, the alteration was refused, and the girl expelled by the Committee. It was also proved that Rev. Mr. M'Auley, one of the Catholic clergy of the parish, having advised the Catholic parents to object to the Scripture Reading, the Committee, on learning this, passed the following Resolutions, dated 6th January, 1855:

Fruits of the System—contempt for spiritual authority of Catholic Clergy.

"Resolved—That we cannot change *the plan of reading*" [the New Testament and Scripture Extracts, with explanation] "before breakfast, being the same formerly sanctioned by the Committee, including Catholic members, and which we are certain has been carried out in a truly non-sectarian spirit.

"That as the objection to the *joint-reading* has been traced to the *Roman Catholic priest*, the parent averring that she herself did not object, *we hereby declare that we will receive no dictation from such a source.*

"That the unwarrantable interference of the priests in desiring the pupils to disobey their Teachers" [as to the course of religious instruction] "must be at once put a stop to, as subversive of all subordination in the school.

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[1] This Table of Dietary, supplied to the Inspector by the Committee, is published in the Board's Reports (vol. vi., page 750) for 1851; it was given in evidence, publicly read by Mr. Bottomley, their Solicitor, at the Inquiry, in the presence of the Committee, and on their behalf, and, until November, 1855, its accuracy was never questioned. *After* the Board's decision, the Committee sent forward a denial of the statement that "meat and broth had been given to Catholics on *Fridays*," although the Inspector's Report, in which the statement occurs, had been before them for nearly four years, and this statement was quoted from it, in their presence, by their Solicitor, yet the Committee never contradicted it until November, 1855. See Return (No. 88, 1846) of Correspondence, Inquiry, &c., in this case, published by order of the House of Commons, on the motion of Mr. (now Sir Hugh M'C.) Cairns, M.P. The total absence of regret or compunction, on the part of the Committee, for the course they had pursued, may best be understood from the fact, that this Return was obtained at their instance, and its price being 7*d.*, they sold many copies in Belfast, for the benefit of the school, at an enormous premium.

"That any girl persevering to bring such messages" [from the priests] "be punished by expulsion.

"That every pupil be made aware of these Rules at entering the school."

Mr. Bottomley, a solicitor, appeared at the Inquiry, on behalf of the Ladies' Committee of the School, and, in an able and very elaborate statement, remarked:

Compulsion defended—*true* statement of the National System.

"The first charge" [as to *compulsory* attendance of the Catholic children at Scripture reading and explanation, under a Protestant Mistress] "*even were it proved, involves no breach of the Rules of the Board*, since it is perfectly allowable for the Committee to give the religious instruction which they have established in the school, to *all children*, whether Catholics or Protestants, whose parents or guardians have consented to that religious instruction; and I shall demonstrate, by the clearest evidence, that the parents or guardians of the children attending this school have been consenting parties to the religious teaching given in the school."

Inconsistent decision of Board.

The decision of the Board, made in October, was (1) that the Committee were bound to admit the Catholic girls to the secular instruction, even although they might absent themselves from the religious instruction; (2) that no prior registry shall deprive a parent or guardian of the right of exercising full control over the religious instruction of his or her child or ward; and (3) that the existing Rules must be relaxed so as to permit children to absent themselves on any day of religious observance prescribed by their respective churches. In reference to the *compulsory* attendance at the Morning Scripture-reading and explanation, and hymn-singing, the Commissioners state that "they are convinced that *the fundamental rule of the Institution*, as interpreted by the Committee themselves, and by them carried out in practice up to the 12th February, last, *was totally at variance with the spirit and rules of the National System* of Education, and calculated to create in the minds of Roman Catholics a suspicion of undue interference with the religious opinions of the children, and to afford, therefore, *just grounds of complaint*." In the face of this decision, it could scarcely be credited, were we not quoting from the Board's own letter laid before the House of Commons, that, in the *same* communication, the following introductory passage occurs: "After a careful examination of the evidence, the Commissioners are of opinion that, in the management of the School, the Committee were not influenced by *any desire to convert the Roman Catholic pupils* attending it *to the Protestant faith*, and were sincerely anxious to avoid even the suspicion of proselytism." Even the School Committee repudiated this opinion, as utterly contradictory of the cautions which accompanied its expression. Like as in the kindred and coeval Ballindine Industrial National School, these practices had been going on from 1847, and not only had the school been always favourably reported on, but, with perhaps the exception of a single year, these Reports, by the Unitarian Inspector, were published by the Board, who, in 1847, state, in the text of their Fifteenth Report, that "the value of this school, and its class, in preventing crime and in reclaiming the young from immoral habits, seems to be generally admitted." Scripture-reading and ex-

Deceptive character of Inspectors' Reports.

planation by Protestants, devotional hymns, soup and meat on Friday, coercion to stay from hearing Mass, and to work on Holidays, public inculcation of disobedience to, and contempt for their clergy, in matters of religion—the wages therefor being food and clothing—these certainly are novel means for preventing crime and reclaiming young Catholics from immoral habits! Mr. M'Creedy, with these facts admitted in evidence, states, in an Official Memorandum on the case, that the ladies of the Committee, "*felt a feverish dread to incur the charge of proselytism*;" and, in one sense, doubtless, this is correct, as their object would best be secured by prohibiting any *open avowal of a change of religion* in the Catholic girls while scholars, leaving such to take place after they had left the school.

Severe punishment of the Catholic officer who held the Inquiry.

Mr. Keenan, the Catholic Head Inspector, who held the Inquiry in this case, was attacked by Mr. M'Creedy, the recently-installed Presbyterian Director of the Inspection Department, and under whom, as Head Inspector, these proselytising practices had gone on in the School unnoticed, if not approved, from 1847 to 1853. Mr. Keenan was reported against by Mr. M'Creedy to the Commissioners for (1) admission of unfair and unjust evidence, in order to prejudice the case against defendants; (2) consuming a month in an Inquiry which could have been more satisfactorily disposed of in a single day or two; and (3) drawing up lengthy and verbose Minutes of Evidence and Report thereon. Mr. Keenan, in reply, submitted a strong and indignant refutation of those charges to the Commissioners, and, in a very decided manner, characterised Mr. M'Creedy's conduct as most unwarrantable; but the result was that Mr. Keenan was reprimanded in terms of the utmost severity by the Board. Immediately after, in his General Report for 1855, he exposed the proselytising practices in Ulster, which exposure, however, the Board disapproved, and witheld from publication.

Evidence of Dr. Ferguson.

We shall close this class of evidence with the recently published testimony of William Dwyer Ferguson, Esq., LL.D., Q.C., late Assistant-Commissioner under the Endowed Schools' Commission, in a Pamphlet, entitled:—"*National Education in Ireland*"—1858. Dr. Ferguson states:

"In the summer and autumn of 1856 it was my duty to inspect the Endowed Schools in the Counties of Fermanagh, Donegal, Londonderry, and Antrim. The great majority of those which I visited happened to be schools of Primary Instruction, in connexion either with the Board of National Education or with the Church Education Society." Dr. Ferguson then states that the Presbyterians, in joining the Board, demanded and obtained special terms which secured them from "the least interference with their unrestricted possession and use of the Scriptures," and he quotes the Minutes of the Synod of Ulster, for 1840, in which the Deputation from their body reported the interview which they had had, Jan. 20th, 1840, with the Lord Lieutenant, at Dublin Castle: "Your Deputation inquired whether these Rules [in last Report of the National Board] were to be considered binding

upon the Committees and Schools, and were informed that *the only Rules considered binding would be their own*, when approved by the Board."

"But, it may be asked," says Dr. Ferguson, "do not the Presbyterians subscribe to the fundamental Rules of the Board, and are not they as good Protestants and as zealous for the Bible as the Established Church can be?

Principles and Practice of Presbyterians as to compulsion in matters of religion.

I have shown that the Presbyterians are not required to subscribe to any one of the Rules of the Board in regard to Religious Instruction; but it is, nevertheless, true that the section of the Presbyterian body which has joined the Board has denounced, as strongly as possible, all compulsion in religious matters, as being abhorrent to their feelings. In the times of the Kildare-place Society the Presbyterians, certainly, had a considerable number of schools in its connexion. They also had many schools in connexion with the London Hibernian Society; *and the universal and compulsory reading of the Bible was the rule in both societies.*[1] In 1832, the Synod of Ulster again declared that *the Bible, unabridged, should be the basis of National Education;* and prior to 1835 the Presbyterian body in Ireland does not appear to have made any declaration *in favor of this principle of non-compulsion.* Still I by no means desire to charge the Presbyterians with inconsistency in joining the National Board. When they did so, in 1840, it was perhaps under circumstances and upon the conviction that, *as regards all the schools for which they would become responsible*, THE BIBLE, UNABRIDGED, *should in fact become the basis of Education, not alone in regard to their own children, but also to the children of Roman Catholics who frequent their schools.* They know that in Protestant districts, where the Roman Catholics are few, and the parents *see no objection to their children reading the Bible, as is universally the case, the Priests are powerless to prevent it.* Dr. Cooke was asked by a Member of the Lords' Committee, "Do the Roman Catholics generally continue in the school at the hour of Prayer?" His answer was:—"As far I know, they not only are present, but read the Scriptures as other children do." Under such circumstances, there was little room for compulsion to make Roman Catholic children read the Scriptures when they were willing to do so freely. But shall we infer from this that the same Presbyterians, if they were asked to join the Board in Roman Catholic districts where the Priests were all-powerful, and could render their schools practically Scriptureless would have consented? The best answer to the question is, that the Presbyterians have several schools in the West of Ireland in the midst of a Roman Catholic population, and I believe I am correct[2] in saying, that not one of them is in connexion with the National Board."

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[1] Bishop O'Brien of Ossory elicited from Rev. Dr. Henry, in his examination before the Lords' Committee, in 1854, ample proofs of this inconsistency, and the Bishop states, "you have deprived yourself, by your connexion with those societies *in which the compulsory system was carried out*, of the power of saying that *the compulsory rule is contrary to Presbyterian principles.*"

[2] Dr. Ferguson is quite correct. Mr. Stapleton stated before the Lords'

Prayer-meetings, Preaching, and Public Worship in Presbyterian Schools.

The *Fourth* agency which we have pointed out as affecting the Catholic children, is, from its nature, almost confined to Ulster—the temptation to attend Prayer Meetings, Controversial Lectures, and Public Worship, habitually held in the evenings and on Sundays in the Presbyterian School-houses, which thousands of Catholic children frequent, and where they join in the Bible Class, and other Protestant religious instruction. The proofs which we have already adduced of the general prevalence of this practice render further comment unnecessary. These practices and abuses which the Commissioners and their officers deplored on oath, before the Lords' Committee, in 1854, have all been legalised in the revised Rules, and the Committee of the Presbyterian General Assembly on National Education, at its Meeting in Dublin, in July, 1855, the month after the promulgation of the New Code, thus congratulates their body on the increased securities now afforded to them, both as to the use of the school-houses, and, also, as to undisturbed proselytising of Catholic children:

Laudation by Presbyterian General Assembly, of New Rules of 1855, in favour of Public Preaching and of open proselytising in their schools.

"To the modified regulations" [of the Commissioners' New Rules, 1855] "coming under the first head, so far as they apply to Presbyterian Schools, your Committee see no cause to object. *On the contrary, the clear manner in which several important matters of detail, which had been heretofore left in much uncertainty, have been settled and defined, is calculated to make the relationship between local Managers and the Board much more satisfactory than formerly. The Committee would specially refer to the present regulations respecting the use of school-houses on Sabbath and week days, both before and after school hours* (see Report, page 26, Sec. v. rule 2), *by which our right to employ them for the purpose of Sabbath-school instruction and for* PUBLIC PREACHING *is fully recognised*, with the single restriction that they are not to be converted into *stated* places of Divine Worship, or used for the administration of the Sacraments or rites of *our Church*. *Your Com-*

Committee, in 1854, on the authority of Rev. Dr. Edgar, "the Presbyterian Missionary Schools in Connaught are not placed under the Board; it is a question whether they should be or not; but the difference between those schools and the schools in Belfast is, that the Connaught schools are situated in a country where the Roman Catholic Priests have so much power as to make them (the Presbyterian body) doubt how far the Board would consent to give them their own rules, as they had in Ulster." Mr. Stapleton mentions that he took down this statement, in writing, from Dr. Edgar.

mittee also observe, with satisfaction, that the responsibilities of Managers and Teachers, AS REGARDS THE INSTRUCTION OF CHILDREN OF A DIFFERENT COMMUNION, *has been very clearly defined by the following rule:*—"Patrons, Managers, and Teachers are not required to exclude any children from any religious instruction given in the school, but all children are to have full power to absent themselves or to withdraw from it. If any parents or guardians object to the religious instruction given in any National School, it devolves upon them to adopt measures to prevent their children from being present thereat.'[1] See page 9, "The Present State of Education in Ireland under the National Board," by Rev. Alexander Henderson, Presbyterian Minister. Published in Lisburn, November, 1855.

Scarcely any Protestant writer, who, for the past twenty-seven years, has ever attacked the National System, has omitted to advert to the number of schools on Chapel ground, or contiguous thereto, as a strong evidence of the pro-Popish leanings of the Institution. If the Chapel, Church, or Meeting-house, be favorably situated for their respective congregations, surely the religious bodies who establish the schools, would, in the same manner, be directed to their general vicinity, in determining central school sites; and, in reference to those *within* chapel-yards, it would be found, on inquiry, that the reproach lies against illiberal landlords, who refuse a plot of ground upon which to erect a school for their tenantry. These writers do not publish the fact that not only are National Schools *beside*, and sometimes *under* Presbyterian Meeting-houses, but that *within the walls* of several hundred National Schools, Presbyterians *perform all the acts of religious worship which usually take place in Meeting-houses*, save only the administration of their two sacraments. The tens of thousands of Catholic pupils who frequent these schools are invited by the Mill-owners, Patrons, and Clergymen to the Lectures, Prayer Meetings, Public Preaching, and Divine Worship, which take place in Schools "*from which*," according to the founder of the National System, "*even the suspicion of proselytism was to be banished.*"

[1] At this Meeting, also, the Assembly re-affirmed the four propositions of the Synod of Ulster, upon which they joined the National Board in July, 1833, and the anti-Catholic principle in the Second of which Propositions we have already pointed out, page 61. These are the parties in whose National Schools in Ulster 14,000 Catholic children are educated, or more Catholics than are said to be in all the Church Education Schools.

CHAPTER IX.

THE PRACTICE OF RELIGIOUS INSTRUCTION IN SCHOOLS UNDER MIXED PATRONS—SECTION III.

Distribution of Catholic children in National Schools under Protestant, Mixed, and Catholic Management.—*Workhouse Schools;* Poor Law Staff, Protestant; Religion of Workhouse Teachers and Pupils.—Vast social importance of the education of Destitute Juveniles; Special Inquiry of 1853-4, and General Report of its results; Poor Law Commissioners' attack on this Report; Vindication of Report against the attack; Dishonest shifts of National Board to avoid publishing Vindication; The two Boards and the two Brothers.—Inquiry, how rendered an injury; Summary of Conclusions and Suggestions in General Report on Workhouse Schools.—*Prison Schools* and *Reformatories*; Pastoral of Catholic Bishops of Ireland on education of Destitute and Criminal Juveniles; *Mixed* system of education wholly unsuited to these classes.—*State Schools*, their absence in Great Britain; *Schools under sole control of National Board;* Central Model Schools, their pupils, Teachers, and Religious persuasion; Provision for Moral Training and Religious Instruction.—Injustice done by the National Board to the City National Schools, and violation of their early pledge to render them highly efficient; Dangerous and alarming spread of State Education in Dublin; its non-Catholic character, and anti-Catholic influences.—Model and other Schools belonging to the National Board throughout Ireland; their object, rapid extension, expense, and number of pupils.—Mixed Education and its cost.—Protestant constitution of the staff of Inspectors and Teachers in Model Schools detailed.—Provision for Religious Instruction; withdrawal of support of Catholic Clergy from them; serious immorality arising from the inherent constitution of these establishments; Catholic Inspectors and Catholic Teachers forced into practical *schism;* Catholic Head Inspectors vainly remonstrated against the spread of State Schools in opposition to the feelings and wishes of the Catholic Prelates, Clergy, and People; Pastoral of the Province of Tuam; Conclusion.

Classes of Schools attended by Catholic pupils.

The 520,000 Catholic children, at present in National Schools of all classes, are, in round numbers, thus distributed:

1.		In Protestant and Presbyterian Schools,		70,000	370,000
2.	Mixed Patrons.	In Workhouse and Prison Schools,	40,000	50,000	
3.		In Model Schools, ..	10,000		
4.	Catholic Patrons.	In Catholic Schools (Protestants present),		250,000	150,000
5.		In Catholic Schools (Catholics only), ..		100,000	
6.		In Monks' and Nuns' Schools, ..		50,000	
				TOTAL,	520,000

There are, then, 70,000 Catholic pupils in schools under Protestant Management, 50,000 in schools under Mixed or Joint Management, and 400,000 in schools under Catholic Management. Of these last, 250,000, or more than half, have Protestants in the same school with them, and 150,000 frequent Catholic schools, having an *unmixed* attendance. The circumstances as to religious instruction, under which the Catholic children are educated, in schools of the First Class—those under Protestant Management—have already been fully detailed, and we shall take up the other classes in the order of this Table.

Heads of the Poor Law Staff Protestant.

The faith of the children in the Workhouse Schools is protected by a special Statute, and there is also a Chaplain provided for their instruction, nevertheless, the provision for the religious education of the Catholic children in the Workhouses is far from satisfactory. The entire Commission is thoroughly Protestant, the *five* Commissioners are *all* Protestants, and only two of them Irishmen ; *nine* of the *ten* Inspectors, who more immediately control the administration, are Protestants ; and of the *nine* Medical Inspectors and Auditors, *six* are Protestants. It is not to be expected that such a staff would endeavour to influence Boards of Guardians, when selecting Masters and Matrons, Teachers, Domestic Officers, and others connected with the training and culture of the children, to bear in mind the religious suitability of these parties, in relation to the creed professed by the majority of the children. Hence, we find that, in many of the Unions, not only are the chief officers non-Catholic, but, even in Workhouses where the Catholic children form a vast majority, the Schoolmaster and Schoolmistress are both

Protestants. There are 137 of the 163 Union Schools connected with the National Board, and, of the twenty-six not so connected, eighteen are in Ulster. In the twenty-six Workhouse National Schools in Ulster, there are returned, for the year 1856, forty-one Teachers, of whom eighteen are Presbyterians, eighteen of the Established Church, or thirty-six Protestants, and five Catholics, or seven Protestants to one Catholic, whereas, by the last published Return, the proportion of pauper children in these Unions was thirty-eight per cent. Protestants, to sixty-two per cent. Catholics. In twenty-one of these twenty-six Unions, the Report of the National Board, for the year 1856, shows that there was no Catholic Teacher in either Boys' or Girls' Department of the schools, although not only are the Catholic children a majority in the aggregate of the Unions, but there are few of the Workhouses in which they are not so. The Boards of Guardians of the twenty-six Ulster Unions, which have placed their schools under the National Board, are considered to be of more advanced and liberal views than those of the other eighteen Unions in that province, and, when the former employed but five Catholics out of forty-one Teachers, it can readily be understood what is the creed of the School Staff under the latter. In many of the Ulster Unions, there is not one Catholic officer higher than a nurse or a porter connected with the Workhouse, except the Chaplain, and *in some of them the Catholic Catechism is taught, as a rote lesson, to the Catholic children by Protestant Teachers.* In the other three provinces, of 184 Teachers in 104 of the 111 Unions whose schools are connected with the National Board, 175 are returned as Catholics and 9 as Protestants.[1] In 1853-4 the Catholic children in the Workhouses were to the Protestants as 24 to 1, and the Catholic

Teachers and Pupils, their religious persuasions.

[1] The Union Workhouses of Bailieboro', Cootehill, Inishowen, Ballyshannon, and Carrickmacross, had, in 1856, each *one* Catholic teacher; the other 21 Workhouse schools, under the National Board, in Ulster, had Protestant teachers exclusively. The Unions of Mohill and Manorhamilton in Leitrim, and of Sligo, Killala and Kinsale are included in those that appear, from the Return of the National Board, to have had no Catholic Teacher in their schools.

Teachers to the Protestants as 4 to 1, and, by the last Report of the National Board, this ratio continues unimproved, the present school-staff being 180 Catholic to 45 Protestant Teachers. This refers to 130 of the 137 Unions connected with the National Board, and, including the other twenty-six, we are quite warranted in stating that *in the schools of about one-third of the* 163 *Union Workhouses there is no Catholic Schoolmaster or Schoolmistress.*

Vast social importance of the Question of the Education of Destitute Juveniles.

The peculiar condition of the unfortunate children in the Workhouses is so generally understood that it is unnecessary to dwell, at any length, upon it, with a view to showing the mercy, the justice, and the policy of a generous provision for their moral, religious, and industrial culture and training. Social, like corporal surgery now marks out and distributes the members of its subject among *special* practitioners, and the oculist, the dentist, and the aurist, are not more jealous of the monopoly of the bodily organs, the charge of which they have undertaken, than are the anatomists and pathologists of social science of their respective specialities. Sanitation, Education, Competitive Examinations, Ragged Schools, Reformatories, the Convicts' Question, have each their special apostles, with the highest names on the roll of nobility and genius intermingled with those of bureaucratic rivals, amateur economists, and maudlin philanthropists, in the battles of systems and schemes. One phase of struggling humanity, one prolific source of social disease, the moral pathology of which affects every grade of society, is still unnoticed—*destitute and neglected childhood imprisoned*, in Jails and *in Workhouses.* For several years, the attention of the National Board had been called to the sad condition of the thousands of children in the Workhouse Schools, and, at length, in 1853, they directed a Special Inquiry to be made into the state of all these establishments, Mr. Kavanagh, Head Inspector, the officer selected for the duty, being the party in their service who had paid most attention to the subject. In their proceedings for 1853, the Board published the result of this examination, a *General Report on the Workhouse*

Report of Special Inquiry of 1853-4 as to condition of Workhouse and of Prison Schools.

and Prison Schools in Ireland, which revealed abuses of the gravest kind, in reference to the condition and treatment of the pauper children. This Report was immediately attacked by the Poor Law Commissioners (see their Eighth Report), many of its statements were contradicted, its recommendations opposed, and its author, the National Board, and their Inspectors generally, all alike, unsparingly censured. The attack was made in two letters, addressed by the Poor Law Commissioners to the Lord Lieutenant, whereupon, by direction of the National Board, Mr. Kavanagh drew up, and, in 1855, the Board printed a "*Vindication of the General Report* (1853) *on Workhouse Schools, against the attack made thereon by the Poor Law Commissioners.*" The National Board has never issued a document to which its members, collectively and individually—morally and officially—are more fully committed than to this General Report on Workhouse Schools. From the novelty, gravity, and magnitude of the question, the draft of the Report was most carefully examined and criticised by the Commissioners individually;[1] some of them cancelled, altered, re-cast, or wrote passages in it; others met the author in conference and minutely discussed it; Sir Thomas Redington, who had been Poor Law Commissioner, Master Murphy, and Mr. James O'Ferrall, wrote the strongest letters approving of its publication, and, finally, the Board, in a marked and flattering manner, not only refers to it *in the text of their own Report* for that year, but they printed 300 copies of the General Report itself, in a separate and distinct volume, for public distribution. It was the subject of most favorable reviews; its deductions were quoted on the Bench, by eminent, Judges in their charges; and Mr. Ball, M.P., who had been for many years Poor Law Commissioner, brought the

Attack thereon by Poor Law Commissioners.

[1] In a letter, dated 22nd August, 1854, the Commissioners instruct Mr. Kavanagh thus:—"We send you copies of your Report on Workhouse Schools, which were submitted to Sir T. N. Redington, Mr. O'Ferrall, and Mr. Longfield, and are to inform you that *their suggestions on them are approved of*, and that the *alterations* should be made *in the Proof of the Report.* The *Revise* is to be sent to us when ready, with all the documents *on which omissions and alterations are suggested by the Commissioners.*"

matter before the House of Commons (13th March, 1855), and was defeated, by a small majority, in his motion to carry out the main suggestions in the Report, exception being taken, not to the merits of the question, which were distinctly admitted even by the then Premier, Lord Palmerston, *but only to the fiscal grant involved.*[1] The conduct of the National Board in the business exhibits the manner, in which some of the dearest interests of humanity are occasionally sacrificed to departmental jealousies and family claims. There having been placed in the hands of each Member of the National Board a printed copy of the General Report on the Workhouse Schools, of the Poor Law Commissioners' two letters thereon, and of Mr. Kavanagh's Vindication, the Board, on 9th of November, 1855, decided that—

Reply to this attack in vindication of Report of 1853-4.

Dishonest shifts of the National Board to avoid publishing "Vindication of Report."

"Although the Commissioners *attach due weight to Mr. Kavanagh's general views of the important subject upon which he was required to report, and fully appreciate his valuable suggestions,* yet, they deeply regret to observe that the '*Vindication*' is drawn up in a style not merely unofficial, but intemperate, and accompanied by lengthened and acrimonious comments *which might be considered personally offensive to the Poor Law Commissioners,*[2] and

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[1] Last Session, the Special Committee of the House of Commons upon County Rates in Ireland, recommended that a grant should be made, as in England, out of the Consolidated Fund, towards the payment of the Salaries of the Teachers of Workhouse Schools.

[2] In the *ex-parte* Returns, relative to Mr. Kavanagh's voluntary withdrawal, in February, 1857, from the service of the National Board, submitted to the House of Commons, last Session, the Commissioners furnish "*Extracts* from the Minutes of their Proceedings setting forth reprimands conveyed to Mr. Kavanagh, from time to time, by their Order," *during the twenty-four years he was connected with the Board.* Of the fifteen such letters given, *two* are, properly speaking, duplicates, and all *four* (Nos. 12, 13, 14, 15) refer to two matters—one tried, and the other not tried by the Special Committee; of the other *eleven*, one (No. 1) is clearly not a *reprimand*, and refers to a point of disputed authority with a Scotch Presbyterian, some *sixteen years since;* another (No. 3) refers to a matter of the merest ordinary *routine*, in 1852; one (No. 2) refers to exception taken to a passage in a letter written in 1851, in defence of Dr. Patten, the Protestant Head Inspector, in a case where a charge was publicly made against him by a Protestant clergymen, of having published a *false* report; one (No. 5), in reference to the desire

which are calculated to defeat the only object the Commissioners of National Education had in view, in instituting the Inquiry, namely, *to provide a remedy for the defects which existed in the management of the Workhouse Schools.*"

They then proceed to state that the "Vindication" should be re-cast, the style altered, and the statements greatly abridged—"within the compass of a *few* pages"—when the Commissioners will then consider whether it may be expedient to publish it.

Some of the conditions proposed being impossible, and others uncalled for, Mr. Kavanagh pointed out the absurdity of the proposal to defend, within the compass of a few pages, the accuracy of several hundred detailed statements, made in the Reports of forty-five Inspectors, the contradiction of which occupies nearly eighty closely-printed pages of the Poor Law

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which Mr. Kavanagh, and his colleague, Mr. Butler, had expressed to recommend a reconsideration of a decision of the Board that had led to the removal of a Protestant Inspector, is founded on a statement wholly inaccurate and unfonnded; one (No. 11)—a very severe reprimand—applied to the entire *five* Head Inspectors, because of their *joint letter of remonstrance* against changes made, in 1855, by Mr. Macdonnell, in the direction of the Inspection Department; and *all the others* (Nos. 4, 6, 7, 8, 9 and 10), written in two years (1854–6), *refer to the Poor Law Inquiry.* The two most important of these six letters relate to the publication of the "*Vindication*," and, either the "extracts from the Minutes," in these cases, have been *deliberately falsified* for the Parliamentary Return, or the letters, sent to Mr. Kavanagh, purporting to be founded on them, are not warranted by the terms of the same Board's Minutes. Thus, (No. 8,) in quoting the above Order of 9th November, 1855, the Commissioners have *suppressed* the part of the Minute in which is stated their *immediate* reason for objecting to publish the "*Vindication*," as submitted to them, namely, lest "*it might be considered personally offensive to the Poor Law Commissioners;*" in the same extract, they *mutilate* and *misquote* the passage which is favorable to Mr. Kavanagh's views, and omit the absurd direction to compress the Vindication "*within the compass of a few pages, substituting therefor* "and, if possible, condensed." A more serious *suppressio veri* occurs (No. 9) in relation to the Minute of 25th January, 1856, which censures Mr. Kavanagh for advertising that he was about to publish the "*Vindication.*" The Commissioners, in this Return, convey the impression that no permission had been granted to Mr. Kavanagh to publish the "*Vindication*," and *imply* that he was guilty of *falsehood*, in using the word *permission*, but, had they honestly inserted in the Return, the previous Minute of 30th November, 1855, now quoted, in which, *unsolicited* by Mr. Kavanagh, they inform him that "they *will not prohibit him from publishing* the Vindication," they would have supplied the public with the clearest

Commissioners' Report, and, thereupon, the National Board declined to publish the "Vindication," but, November 30th, ordered that:

"Under the peculiar circumstances of the case, the Commissioners *will not prohibit* Mr. Kavanagh *from publishing* the '*Vindication*,' but, on his own sole responsibility, at his peril, at his own expense, and subject to the necessary consequences to which every officer renders himself liable, should he publish any document, or commit any act, tending to compromise the Board, or injure the System of National Education."

Permission first given for publication of *Vindication*, then intimidation to prevent it.

Mr. Kavanagh advertised his intention to publish, the "*Vindication*," under the terms of the permission thus granted, and this brought down upon him, 25th January, 1856, "*the unqualified censure of the Commissioners*," but, without being intimidated into silence by this unwarranted and despotic proceed-

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evidence that men who could frame the *false* Minute of January, in the face of that of November, would falsify either or both, as they have done, in a fraudulent Return to Parliament.

This brief analysis affords a fair specimen of truthlessness and dishonesty, on the part of the *executive* of the National System, and other portions of the Return are not only grossly and substantially inaccurate, but the *falsification* of several important documents and statements is evident from the Return itself. The *extracts and statements* from official letters, as copied from the Minutes, prove, when compared with the copies of the *entire* letters, as given in another part of the Return, that the former were *deliberately falsified*, in most essential particulars, and, in every case, *against* Mr. Kavanagh. The Resident Commissioner, *wholly unauthorised by the Board*, had these fifteen letters, now analysed, exhumed from the adverse official records of twenty-four years' service, apprehending that, without some such lawless proceeding, he would fail in the prosecution of an officer to whom he refused a list of the charges against him, even with a packed Committee, and in a court to which the accused was not only sternly refused admittance, but his application for even this, a felon's right and privilege, was imputed to him as *a grave offence*. The Right Hon. the Resident Commissioner originated this prosecution, and was the prosecutor, he was on the Committee that tried the charges,—when family business called him away, *on his own authority* he prevented the meeting of the other six Members until his return,—and was on the Board that awarded the degradation, yet, *six* of the *eleven* letters so industriously collected by him, to load the official dice against Mr. Kavanagh, had reference to the mismanagement of the Poor Law Schools, presided over *by his own brother*—a Poor Law Commissioner.

ing, he yielded to the entreaties of friends, and abandoned its publication. The production of a copy of this "*Vindication*," on the Order of the House of Commons, would enlighten the public as to the real working of the Poor Law system in its relation to humanity, morality, and religion, and would cover with shame and public opprobrium, not alone the Poor Law Board that attacked the General Report, but, still more, the equally guilty Education Board, that "*attached due weight to its general views, and fully appreciated its valuable suggestions*," yet, not only prevented publication of the vindication of its truth, justice, and wisdom, but actually added insult to injury, by needlessly forwarding to the Poor Law Commissioners copies of the censures upon its own officer, in the entire matter. Dr. M'Donnell, one of the Poor Law Commissioners, is brother to Mr. Macdonnell, Paid Commissioner of Education, and uncle to Judge Longfield, another member of the National Board, and this medical gentleman[1] led the opposition to the exposure of the mismanagement of the Workhouse Schools, and to the remedial measures suggested for improving the condition of their destitute juveniles.

The two Boards and the two Brothers.

A few thousand pounds were thus fruitlessly expended by the National Board, upon the Inquiry into the state of the Workhouse Schools; no statement of moment that had been made upon their condition, has been proved to be incorrect; the National Board, as we have shown, entirely concurred in the views of the General Report, yet, owing to the conduct of these Commissioners, instead of good arising from the Inquiry, it

Inquiry how rendered an injury rather than a benefit.

[1] Lord Monck, and other Treasury Commissioners, at this time (1855), inquired into the state of the Official Establishment of the Irish Poor Law, and, in their Report, which is printed, and may be obtained on an Order of the House of Commons, recommended the abolition of Dr. M'Donnell's office of Medical Commissioner, in which recommendation they state that Mr. Power, Chief Poor Law Commissioner, concurred, and this circumstance had its influence in showing the *Head* of the family how impolitic it would be to further jeopardise his brother's place by the publication of a Document which would expose the evil working of the entire Poor Law Department, and excite the enmity of Mr. Power.

has rather led to evil. The School Inspectors[1] naturally are become timid, and fear to make strict Reports, or offer any suggestions upon the Workhouse Schools; and the Poor Law authorities, having completely silenced the National Board, pursue, without fear of exposure, their system of mismanagement.

Brief summary of conclusions, and suggestions in General Report on Workhouse Schools.

In the General Report upon Poor Law Union Schools, it was fully proved that the ordinary Workhouses were never designed, and are wholly unsuited for the rearing and training of orphans, deserted children, or those who, from any cause whatever, are now obliged to seek, for any lengthened period, the shelter of such institutions.[2] The policy and economy, apart altogether from the Christian duty, of making a liberal provision, out of the Imperial Treasury, for an education and training adapted to the hands, and heads, and hearts of these natural and social orphans, to whom the Guardians stand *in loco parentis*, was pointed out, but, because its author had the courage to demonstrate, from his own examination and that of the whole staff of Inspectors, the neglect of soul and body to which thousands of destitute and friendless orphans were abandoned, he was attacked, as might have been expected, by some of the Boards of Guardians, by one or two sectarian pamphleteers,[3] and, of course, by the Poor Law Commissioners.

[1] The General Report of 1853 was framed, not alone on the results of Mr. Kavanagh's visitation of the Workhouse Schools, but also on those of the entire staff of District Inspectors, the statements made by the great majority of whom were publicly contradicted or impugned by the Poor Law Commissioners; but the publication of the "Vindication" would have established the accuracy of every allegation in the Reports contradicted by the Poor Law Commissioners.

[2] See *Journal of the Dublin Statistical Society* for an able Paper, read by Dr. Hancock, before that Society, 8th January, 1859, in which, to a great extent, he founds his recommendations upon Mr. Kavanagh's General Report.

[3] The General Report is the subject of the Fifth Letter of a Series by Rev. A. Henderson, addressed to the Presbyterians of Ireland, in which the author attempts to show that it was wrong of the National Board to permit their officers to expose the fact, that of forty-four Teachers in twenty-two Union Workhouses there was not one Catholic, although the Catholic pupils in those Workhouses were to the Protestants as 1,352 to 967; and that thirty three, or one-fifth *of all the Unions, employ no Catholic Teacher for* 2,000 *Catholic pupils.*

The Report proved statistically that the Workhouses to which destitute childhood resorted as a shelter, were far more effective to familiarise them with the debasement of a prison than even the corruption of the society from which they had fled; that their bodies were, in many Unions, neglected; that their industrial training was very defective, their literary instruction low, the absence of moral classification general, and that, in 33 of the 163 Unions, no provision existed, beyond the weekly ministrations of a Priest, for the religious instruction and culture of thousands of Catholic children. Had the Education Board done its duty, in 1855, and published the mass of evidence which established the truth of every leading assertion, and the correctness of every opinion, set forth in that Report, instead of yielding to departmental jealousies and family interests, the public and Parliament would have taken up the cause of humanity, and a provision would have already been made for the moral and religious education of the destitute juveniles, to the material diminution in the number of those for whom an asylum is now open in the juvenile Reformatories. In 1854, the Guardians of the South Dublin Union attacked Mr. Kavanagh's General Report, in reference to the alleged necessity of moral classification of the young females in that Union; since then, the Recorder and the Judges have endorsed his statement, and, at length, the Guardians of that Union, in utter despondency, have handed over their reputed moral incurables to the Sisters of Mercy. That Report advocated Catholic Teachers for destitute Catholic childhood; advocated Catholic Reformatories, and Catholic Patronage Societies. The Poor Law Board, Boards of Guardians, and others, censured what all experience has proved to be correct; Parliament has since endorsed the opinions in that Report, and we have now an Act[1] providing aid to separate Reformatories for Protestants

[1] The Reformatories' Act, passed at the close of last Session, is strictly *denominational*, so much so, that it would be illegal to send a juvenile offender to a Reformatory, among whose Managers there was even *one* person of a religious persuasion different from that professed by the juvenile's parents or

and for Catholics. Mary Carpenter, herself a Protestant, denounced the common Workhouse as a place in which to rear a child, and, truthfully as tenderly, says: "*Successful Reformation is best secured by the action of soul upon soul, and this can only be completely perfected by an identity of religious feeling between the teacher and the pupil.*"

Prison Schools and Reformatories.

The state of education in the Prisons, County[2] and Convicts', also claims attention. The Directors of Convicts' Prisons, unlike the Poor Law Commissioners, have, in the appointment of their most efficient staff of Teachers, who are almost exclusively Catholic, shown a marked liberality, which is a reproof to the National Board. At the opening of the Smithfield

guardians, from that in which he appears to have been baptised, or from that of which he shall profess to be a follower. It was brought in for *Catholics* chiefly, and already Reformatories are being established under it in Cork, Limerick, Athlone, and Dublin. The Jails should, forthwith, be emptied of the greater portion of the 28 per cent. of their inmates aged 21 years and under, and the Reformatories be opened for them. The ill-behaved juveniles in the Workhouses should also be sent there. Captain Crofton, Chairman of the Directors of Convicts' Prisons, is charged with the *temporary* inspection of Reformatories; the *permanent* Inspector should be a Catholic. In England the Catholic Bishops have demanded a Catholic Inspector for their Licensed Reformatories.—(See *Charge* of Rt. Hon. Judge Crampton, 11th Jan. 1859.)

[2] The County and City Jails, like the Workhouses, are active in extending amongst juvenile criminals the very offences they were established to punish and prevent. From their general circumstances, moral training, and strict classification and education, are all but impossible in them, and in the appointment of Teachers, the Prison Boards exhibit the same anti-Catholic spirit as the Poor Law Guardians. The necessity for suitable Teachers, at least in the larger Prisons, is evident from the fact that the number of young persons aged 16 years and under, is 7 to 8 per cent., and of those 21 years and under, 28 per cent. of the entire number (7,000 persons) now committed annually. The Turnkeys, who act as Schoolmasters, are, in the great majority of cases, Protestants, and of 12, in 9 Jail Schools connected with the National Board, in 1856, in the six Catholic counties, Cork, Kerry, Clare, Galway, Mayo, and Westmeath, 7 were Protestants and 5 Catholics, though it will be admitted that the Boards of these Prisons form a rather too liberal sample of the Irish Prisons Boards. Both the Inspectors-General of Prisons are Protestants, and one is an Englishman; they are anxious that the Prisons should be efficient for their object, but, owing to the state of the law, the direction of the Prisons rests with the Grand Juries.

Convicts' Reformatory, in March, 1856, which was honored by the presence of His Excellency the Earl of Carlisle—a nobleman equalled by few and surpassed by none in active support of every institution calculated to benefit humanity — the Directors of Convicts' Prisons, &c., Mr. Kavanagh delivered an Inaugural Exposition of the Course of Training to be pursued, in which he stated:

"I am now about to point out the necessity and the importance of mental and industrial culture as a means of leading to reformation, but before doing so, I felt conscientiously bound to indicate how wholly inefficient any and all schemes of reformation must be, in the absence of that which can alone supply the *one great motive* for self-discipline and personal reformation—*religion.*"

If the Directors[1] act upon this principle, as they appear disposed to do, and, congratulating themselves, as truly they may, upon the general success of their Prison management, up to this date, restrain some of their Teachers from inculcating a merely Pagan morality, which is typified by the now current Prison term, "*self-control,*" their success will rest on the only sound basis upon which reformation may be founded, they will confer lasting benefits on society, and further honor upon themselves.

Pastoral of the Catholic Bishops in 1857.

The education of destitute children in the Workhouses, and of vagrant, criminal, and all morally-endangered youth has engaged the serious attention of the Catholic Bishops of Ireland, and the Ragged and Reformatory Schools, Refuges, and other kindred Institutions, which are being established under their direction, are substantial proofs of their knowledge of these wants, and of the paternal efforts being made to

[1] The Convicts' Prisons are under the control of three Directors, one of whom is a Catholic, the other two are English, and Protestants. The number of convicts in prison, January 1st, 1858, was 3,507—2,763 males, and 744 females. In no branch of the civil service has there been shown stricter impartiality, and a desire to secure not only able but suitable Teachers, Mistresses and Masters, who cannot be surpassed in special aptitude for, and hearty devotedness to, the humane work with which they are charged. The number of persons in custody in both classes of Prisons, County and Convicts', in the past year was 10,500, of whom over 9,000 were Catholics.

provide remedies. In their Pastoral Letter, dated 27th June, 1857, the Catholic Archbishops and Bishops of Ireland, thus refer to the condition of these classes:

"And here let us remind all those of our own flocks, who have power and influence in their hands, and all others, whose enlightened liberality and zeal for their country's good, render them not unwilling to hear our words, that it is their duty to make well-directed and judicious efforts to obtain a remedy for the many evils that press upon the poor and unprotected. The office of Guardian of the poor, if exercised by them with charity, treating the poor as their own brethren, and members of Jesus Christ, is so congenial to the spirit of the Gospel, that we *earnestly call their attention to the necessity of insisting upon a proper classification of the inmates of Workhouses, and especially of females, lest the young and innocent be corrupted by the fallen and degraded.* The inmates, too, of these asylums must be protected against the snares of those who would seduce them into the paths of vice, or the equally corrupt agents of proselytism, who, we are credibly informed, among their numerous other discreditable practices, number that of inducing the children of want to leave the shelter which the law has provided for them, that, becoming again a prey to misery and destitution, they may be fit subjects for their execrable traffic."

"The attention of our representatives we would solicit, among other matters, to the proposal now before Parliament for opening or assisting institutions for the correction and amendment of juvenile offenders."

Mixed System of education, as in *Day* schools, *wholly unsuited* to the education of the destitute and criminal juveniles in Workhouses and Reformatories.

It is clear, then, that notwithstanding the protection afforded by Statute against proselytising in Workhouses, many of these institutions, apart from their general moral unfitness, are not suited to the instruction and training of Catholic children. The vast majority of the destitute, vagrant, and criminal youth should be treated in Hospitals for children, Orphanages, Industrial Schools, and Reformatories, and all these should be under Catholic nurses, Teachers, and Inspectors, for the proportion of non-Catholic youth of these classes being only from five to ten per cent. of the whole, could readily be provided for otherwise. The *mixed* system, both of the National Board and the Poor Law Commission, is unsuited, morally[1] and religiously, to the

[1] The morally-endangered and socially-destitute condition of the children in the Workhouses may be seen from the following analysis. For the half-year ending 29th September, 1857, of a total of 125,892 persons relieved in

nurture and reclamation of destitute and erring youth; and *no parity whatever* exists between the circumstances of a mere *Day*-school, where children spend a few hours a-day, and are little more than visitors, and Workhouses, Orphanages, and Reformatories, where children should, for the time being, reside as in a *home*, and be treated as patients in a moral Hospital.[1]

all the Irish Workhouses, 41,461, or nearly *one-third*, were children under fifteen years of age. Of these, 8,071, or 19½ per cent. were *illegitimate*, nearly all of whom were exposed to the bad example of their mothers; 19,975, or 48 per cent. were *orphans*, or were *deserted by both parents;* 1,378, or 3¼ per cent. were relieved along with one or both parents, not able-bodied; 82 were idiots, or insane; and only 11,975, or 28¾ per cent. were children relieved with one or both parents, classed as able-bodied. As the total number of persons relieved in the Workhouses, in the *year* ending 29th September, was 186,135, against 125,892 relieved in its last six months, we may estimate the total number of children, under fifteen years of age, relieved in that year not less than 55,000, and of whom over 50,000 are Catholics.

[1] The evidences of duplicity, untruth, and dishonesty, on the part of the authorities in Marlborough-street, in reference to the question of the Workhouse Schools, might be extended so as to fill the entire of this volume. The manuscript of "*The Vindication*" was read, piece-meal, by the Resident Commissioner, Mr. Macdonnell, according as it was written, and sent out from the Education Office through the proper officer (Mr. Barklie), to the Board's Printer (Mr. Thom); the entire of the copy, proofs, and revises of the work passed through the same channels, to and from the author, and these documents all bear the *proper official notings* of receipt, and of transmission. The proofs were read by the Resident Commissioner, under *an Order of the Board* (2nd November, 1855) a complete printed copy of "*The Vindication*" was transmitted to each of the fifteen Commissioners; yet, subsequently to all this, the following letter was addressed to Mr. Thom:—"The Commissioners of National Education having learned that a certain publication, by way of a defence of the statements made by Mr. Kavanagh, one of their Inspectors, relative to the schools in connexion with the Poor Law Board, *has issued from Mr. Thom's establishment, and been circulated without any sanction or order of the Commissioners*, have to express their surprise that such circumstances should have taken place, *and wish to be informed by whose orders, and at whose expense the printing of this publication was executed, and to whom the copies of the same, so printed, have been delivered.*" Is not this one deliberate act sufficient to destroy the reputation of those who were parties to it? Mr. Thom's answer was of such a nature that *the Board paid the expense of printing*, never proposed any of the questions in this letter to Mr. Kavanagh, and thus closed this matter. Again, on Mr.

Schools under the *exclusive* control and direction of the National Board

The Third class of schools, the religious bearings of which we are to consider, are those under the *direct and exclusive management of the Commissioners of National Education.* Their number is small but increasing, and, on every ground, their principles and working demand the fullest examination, in relation to the Catholic people. We shall premise that every general scheme of elementary education requires, as a prime necessity, Teachers who are trained to the discharge of their duties, and as a consequence, Schools or Colleges in which to prepare them. In Great Britain, where the problem of popular education is that of congregated *religious masses*, or, for the most part, a strictly *Denominational* system, each body has its own Training Institutions, in which it brings all the appliances and means at its command, aided by large Public Grants, to mould and direct the faculties of its Teachers towards the advancement of its own distinctive religious interests. In England and Wales there are 29, and in Scotland 4 Training Colleges for Teachers —Catholics already have 3 Colleges—all largely supsupported by Public Grants, none of them under the direct control of the Government, being merely open to government inspection and examination in secular subjects, and, in these offi-

Contrast of Great Britain with Ireland; no *State* schools in the former.

Kavanagh's application, one of the clerks in the Central Office was sent to Mr. Kavanagh's residence to assist him in connexion with the copying, &c., of the draft of "The Vindication." Mr. Kavanagh put forward this gentleman's claim to compensation for the extra hours that he was so engaged, but the Board *refused to entertain the recommendation, on the ground that they did not authorise him to employ the clerk.* Astonished at this decision, and still more at the statement upon which it was founded, Mr. Kavanagh replied, informing the Board that he had had *the distinct and express authority of the Resident Commissioner and of Mr. Cross* for employing this clerk; which awkward truth was then acknowledged, by Board's Order, 22nd February, 1856; *the clerk was paid*, but, of course, if truth and justice were on one side, *power* was on the other, and some censure should be conveyed—"there were," it was alleged, "passages in the lettter, the language and spirit of which were equally deserving of reprehension," and this is another of the fifteen adverse letters, in twenty-four years' service, which the Resident Commissioner himself, *unauthorised by the Board*, exhumed and arrayed against Mr. Kavanagh! Such is the official morality of those to whose hands the State has confided the supreme direction of popular education in Ireland.

cial respects differing, in degree only, from ordinary schools. The State has neither ordinary school, Model School, nor Training College under its own control or direction in England or Scotland. It assists all schools that are brought within certain conditions, prescribed alike for every creed, but it undertakes the management of none. In Ireland, a leading object of the system of education being the combined instruction, as far as possible, of children of different denominations, the Training of the Teachers is specially directed to this end, and *the State alone undertakes the duty.* This monopoly and centralisation have materially retarded the progress of education in Ireland, as will be shown hereafter, and in no other country of equal extent in the world is such a scheme now in operation. The Training College necessitates a *Model* School, and to this branch we shall first invite the reader's attention, leaving, for future and special consideration, the instruction of the Teachers. In 1833, the Commisioners opened Model Schools with limited accommodation for 300 Boys and Girls, in Merrion-street, and in 1836 these were closed, and the present extensive schools in Marlborough-street opened. These schools—Boys', Girls' and Infants'—have had an aggregate average attendance of little less than 1,000 pupils daily, for the last nineteen years. The proportion of children of different creeds, for the year ending 1856, is thus given:

Central Model Schools.

Pupils and their creeds.

Schools.	Catholics.	Est. Church.	Presb.	Jews.	Total.
Boys' - - -	502	89	15	1	607
Girls' - - -	409	54	19	2	484
Infants' - - -	322	42	17	1	382
Total -	1,233	185	51	4	1,473
		236			

We find, from this return, that 84 per cent. or *over four-fifths* of the entire number of pupils are Catholics, and 16 per cent.,

or *less than one-fifth*, Protestants, Presbyterians and Jews; and as there is practically no restriction and no exclusion, these proportions seldom fluctuate, so that they fairly represent the numerical strength of the religious denominations who frequent the Model Schools. Let us now compare the pupils with the teaching staff, as to religious persuasion:

Teachers and their creeds

Boys' School.		Girls' School.		Infants' School.	
Head Master,	Cath.	Superintendent,	Cath.	Head Master,	Prot.
2nd „	„	1st Mistress	Prot.	Head Mistress,	Prot.
3rd „	„	2nd „	Pres.	Assist. „	Cath.
4th „	Prot.	Workmistress	Prot.		
5th „	Cath.	2nd „	Pres.		
6th „	Pres.	3rd	Meth.		
7th „	Pres.	Drawing Master,	Prot.		
Drawing „	Prot.	Singing „	Cath.		
Singing „	Cath.				

Sole Head and Superintendent of Model Schools—Dr. Sullivan, a Protestant. Medical Attendant—Dr. M'Cready, Presbyterian.

Here are 322 Irish Catholic Infants, from two to seven years of age, undergoing the course of moral training, unrestricted Scriptural instruction, psalmody, and devotional exercises pointed out in a former chapter, under the author of the "Infants' School Manual" and his wife, both English and Protestants, at joint salaries of £265 a year, the Protestant pupils numbering sixty, whilst the Catholic element in the Teaching Staff is represented by a young girl, as Assistant, at £25 per annum! In the Girls' school the Lady-Superintendent is advanced in life, and the chief direction of the School devolves on the First Mistress, a Protestant, who like her Principal, came from the Model School of the Kildare-place Society, and on her next Assistant, a Presbyterian. The Head Workmistress, an Englishwoman, had been in the household of Archbishop Whately, and is a Protestant—her predecesssor was widow to a Protestant clergyman who had been a Catholic—and her two Assistants are an Ulster Presbyterian and an Ulster Methodist. The Head of the Infants' School is

Drawing Master, English and Protestant; his Catholic Assistant's salary is £15, and his own £70 a-year. This is the teaching staff in a school of 76 Protestants and Jews, and 409, or from five to six times as many Catholics. The staff in the Boys school is the least objectionable of the whole, but still, far from being in general accordance with the religious persuasion of the pupils, four-fifths of whom are Catholics. Of the 7 Literary Teachers, 3 are Protestants; the Drawing Master is Protestant and English; but the Singing Master, who teaches in the Girls' School also, is a Catholic. Exclusive of Dr. Sullivan's salary, and of Dr. M'Cready's salary, as Medical Attendant, the 7 Catholic *Teachers* in the three schools, receive joint salaries of £590, and the 11 Protestants, of £835 a-year, so that, apart from their religious object, Protestants must have a deep pecuniary interest in the maintenance of *mixed* education, *which is synonymous with* the maintenance of *Protestant ascendancy*, spiritual and temporal.

Provision for Moral Training, and Religious Instruction.

These 1,233 Catholic children, at one time on the Roll, represent above 2,000 Catholic pupils, who through the year frequent the Model Schools, and, during their entire school-life, are never taught the elements of their religious faith, never utter one of its prescribed prayers, nor find occasion to exercise or strengthen any of the peculiar principles which it inculcates, *save for* only *less than two hours on each Tuesday.* On this day, one of the Catholic clergymen of Marlborough-st. attends in the Boys' school, and the Sisters of Charity in the Girls' and Infants' Schools, from one to two hours, to direct and impart catechetical instruction, which is closed with prayer; this constitutes the entire Catholic culture and spiritual influences to which these 2,000 children, aged from two to sixteen or seventeen years, are ever subjected, *as a portion of their school duties.* Prints and pictures, object cases, cabinets, and museums of various kinds, maps, globes and instruments, diagrams relating to physiology and chemistry, to natural history, and to the outlines of the whole range of natural science constantly stimulate the intellect and facilitate the

ingress of a knowledge of material phenomena, but the Catholic religion and its instructive and affecting symbolism, and the Catholic Church, even as an element in history, are carefully excluded. Rev. Mr. Fraser's report of his close observation of the working of the Model Schools last year is thus given:

Rev. Mr. Fraser's observation.

"As the *Normal* schools of a country represent its educational thought—as in them *principles* of popular instruction find highest *exposition* and *application*—I begin by examining *them*.

"There is play-ground superintendence, and a *desire* to train morally; but this, on the theory adopted, is impracticable. The highest authority is the *human*, not the *Divine;* the will of the creature, not the will of the Creator, is the power that can publicly be acknowledged. Morals, it is true, may be taught on human authority alone. 'By this method,' to use the words of Lord John Russell, 'the difficulty is apparently got over, but, in reality, only to fall into a yet more serious one—namely, that of attempting to teach morality without admitting that all morals derived their sanction from the Immortal Book—that our duties and obligations were derived from a higher than natural source.' The general tone of the teaching is decidedly unfavourable to that higher and purer morality which should be carefully inwrought in early life. I spent several days in the Institution, and now write guardedly when I say *I saw in its public work, nothing to indicate a belief in Christianity, and little indeed that was more than decently Deistic.*"

Mr. Fraser writes strongly and earnestly, but, from a Protestant point of view, and with a full belief in the moral force of decidedly Scriptural teaching in the school. He is mistaken, however, in some of his views; there is much *Protestant* teaching and training; much "*common Christianity;*" much psalmody and hymn-singing; and a public anthem or doxology, from the Book of Common Prayer, is sung *devotionally*, and *as prayer*, at the close of the day's business; *of Catholicism there is not a trace in the public working, tone, atmosphere, or abiding spirit of the entire establishment.* Is this a suitable education for these 2,000 Catholic children? If these children learn their moral and religious duties, *as Catholics*, the school certainly can lay claim to none of the credit. There are only forty-six school-weeks in the year, and, allowing for the fact that each school-going child attends about half the number of school-days, the number of hours in the year during which each is thus subjected to religious instruction, is not above twenty-four, which

spread over the fifty-two weeks of the year, gives *seven minutes each day*, during each of the six days of the week, to schools of 1,000 pupils, but, practically, it is of far less effective value. This question affects not alone the children of the Catholic citizens of Dublin; it affects those in the most remote rural schools in Donegal, Antrim, Wexford, and Kerry. These are *Model* schools; through them all the Teachers of the kingdom must pass while in *training*, and to these they are instructed ever to look as *models* for their imitation. The measure of religious instruction meted out to the Catholic youth who, even here, form eighty-four per cent. of the pupils, is thus set before them as the *model* measure for the thousands of National Schools throughout Ireland.

Neglect of the City Parochial Schools by National Board.

As if the more effectually to carry out their object, the Commissioners have grossly neglected the ordinary National Schools in Dublin, which has rendered their own more attractive, and thus drawn thereto Catholic youth from the entire metropolis. So early as 1836 the National Board declared in their code of Rules:

> When Inspectors are in Dublin, they will be expected to attend the Model School, *or any other school that may be pointed out to them*, for the purpose of making themselves perfectly acquainted with the system pursued by the Head Master; *and also of aiding and introducing improvements into the schools of the metropolis, as the Commissioners are anxious that all schools in Dublin and its immediate vicinity may be such as will fit them for becoming Models for the rest of the Kingdom.*

This declaration had remained a dead letter for twenty-one years, when, in 1857, the senior Head Inspector having visited all, and examined most of the city schools, reported the general condition of many of them as being so unsatisfactory, that he suggested, in an *official* communication, that, during the coming meeting of the British Association, the National Board would permit the inscription, "*National School*," to be temporarily removed, lest, on visiting them, the distinguished strangers might be led to infer that the Dublin City Schools afforded a fair specimen of the National Schools throughout

Ireland. To the large Catholic schools in the city, the Commissioners deny adequate teaching power, average salaries, and efficient inspection. While the Catholic clergy, unaware of the injustice with which their schools were treated, quietly submitted to this procedure,[1] the Board steadily encroached upon their position and privileges. In 1847, they opened

[1] There are 65 National Schools under the Catholic Clergy, in the City, and these are frequented by about 18,000 children, or 9,000 in daily attendance. The attendance in these 65 schools is about equal to that in 260 ordinary schools in County Tyrone; to the latter the grant of salary is £5,206, to the former less than half that sum; for the instruction of the same number of pupils in Tyrone, more than twice the teaching staff is employed, and the schools being small, the inspection of them is far more effective. An aged and most respectable Catholic gentleman, the father of the Inspection Staff, has been left for nearly twenty-five years charged with an amount of duty, in the large City Schools, quite beyond the reach of any man, however able and energetic, and the first attempt to lessen his work, some years back, originated not from a wish either to improve the schools, or relieve an overworked and most deserving veteran, but to provide an Official Hospital for a favorite of the Resident Commissioner, who had recommended himself to him, and was dispirited from the tedium of a rural district, and whose constitution was impaired with the fatigues of three years' service. Thus, in teaching staff, in salary, and in inspection, had the Commissioners neglected the Dublin Schools, lavishing, meantime, tens of thousands of pounds on their own, in order to make them more attractive. When these defects were pointed out to the clergy of the City, several of them at once took steps, involving considerable expense, to break up their large schools into smaller ones, but instead of sixty-five, there should be, at least, three to four hundred Catholic Schools, of all kinds, spread over every quarter of the city, and accessible to the people in or near every leading street in the Metropolis. Every National School in Dublin has a daily average attendance of 135 pupils, or equal to the aggregate daily average in *four* Ulster Schools. The four Ulster Schools might have £184 a-year, salary, and, with Monitors, £216, the large Catholic School could not have *half that sum*, as an Assistant is allowed to 75 pupils only, and, no matter what his worth, he can get but £20 a-year. This rule, which was even worse until slightly improved on the strong representation of a Catholic Head Inspector, operates most unfavorably against Catholic education, especially in towns, as their larger schools have much less teaching power, and of a lower quality, than the small schools of the Protestant minorities. The Protestant Commissioners and Protestant officers have ever firmly resisted Mr. Kavanagh's simple scheme of a Capitation and Proficiency Grant, or *wages by work*, which would justly and fairly settle the question.

opened the Village Model Schools, Glasnevin; in July, 1849, the West Dublin Model Schools, adding, in their Report of its opening, that "*it is desirable that large schools of a similar character*, with an industrial department attached to each, *should be established under our Board, in other impoverished and populous localities*, and we shall not lose sight of this important object"; and, in October, 1854, they opened the Inchicore Railway School, connected with the Dublin terminus of the Great Southern and Western Railway, conducted under the exclusive direction of the National Board, and designed "to serve as a *model* for Railway Schools throughout Ireland." The Central Model Schools and these three establishments are attended, during the year, by not less than 5,000 pupils, of whom not over 500, or *one-tenth* are Protestants.

Opening of three Branch Establishments.

In the West Dublin Model School (in The Liberties), of 1,065 pupils on Rolls, 35 are Protestants, and 1,030, or nearly 30 to 1, are Catholics; and these 35, not 20 of whom are present daily, are an apology for a Protestant staff, consisting of one Head Teacher, a Second Teacher, two Pupil Teachers, and six Paid Monitors, the united salaries of the ten amounting to about £200 per annum. As in Marlborough-street, so here, the Head Teacher of the Infants' School is a Protestant, although 340 out of 350 of the infants are Catholics! In Inchicore Railway Model School, and in Glasnevin Village Schools the staff is, also, unduly Protestant, but less so, in degree, than in the others. The Scripture Extracts, *condemned by the Synod of Dublin*, have been read daily for the last three years in Inchicore Schools by all the Catholic pupils, and under the Head Master, who is a Presbyterian. No Catholic clergyman visits, to give religious instruction, either in the West Dublin or in the Inchicore Schools; but a Priest visits in the Glasnevin Village Schools, which are in the Parish of Clontarf. In addition to these schools, the Commissioners contemplate erecting other *Divisional* Model Schools throughout the city, and, for this purpose, sites are desired about Newgate, Smithfield, and other localities. The Central Model Schools are now being extended, by the addition of *seven* new

Staff in the eight Branch Schools.

Projected increase in the number and accommodation of the Board's Schools.

schools, and it is estimated that the new buildings will afford aggregate accommodation for 3,000 pupils, which will raise the annual strength of the Board's pupils to 7,000. The Catholic clergy of Dublin thus stand a fair chance of being gradually superseded in the direction of the education of all but the very poorest of their flock, and the matter has already become of the gravest importance. The withdrawal of thousands of Catholic children from the Parochial Schools, where the influence and direction of the clergy are exercised as *rights*, and religious instruction is afforded as an essential element in the daily life of childhood, and the transference of their attendance to *State* schools, the practical management of which is Protestant, is an alarming fact, but one against which it would be self-delusion and dishonesty for us to shut our eyes. Fully 800 of our tender infants, two to seven years of age, are already under Protestant Teachers, the number of non-Catholic children, in their Infant schools being, in some, *one-fifth*, in others, *one-thirty-fourth* of the number of Catholics, and the course of common devotional and religious instruction in these schools of a character to make the deepest impression on the tender minds and susceptible feelings of infancy; in fact, such schools are *mere nurseries*, and the Teachers *nurses* or *foster-parents*. The superintendence and chief direction of all these schools is Protestant; the teaching staff is largely Protestant; all the books are non-Catholic, and some of them anti-Catholic; a mere Pagan morality and a "common," or more dangerous "Christianity" pervade the teaching; the Scripture prints of Protestant societies are the only ones used; every trace of the symbolism of Catholicity is banished, while the niches are filled, for artistic purposes, with the deities of Heathen mythology; "the sign of the cross" and every Catholic prayer are forbidden, *save once a-week*, whilst the *Doxology*, from the Book of Common Prayer, with which the hymns and psalms of the Protestant services are concluded—in tune, tone, and attitude strictly copied from the Anglican Liturgy—is *devotionally sung daily*, as the closing prayer of the schools. The Protestant chaplain or catechist who attends to give religious instruction

Serious aspect of this question.

to the children of the Established Church in the Central Model Schools is paid a salary for this duty by His Grace Archbishop Whately, and it is remarkable that both the present and the late chaplain had been Catholics, and it is likely that they were selected specially because this fact was very generally known to the Catholics, before whom they were to be paraded.[1]

Model and other Schools in the Provinces.

Having now inquired into the religious relations of the Board's own schools in Dublin, and pointed out the progress of encroachment upon the position and rights of the Catholic clergy, we shall direct our attention to the Board's schools in the provinces. In Lord Stanley's letter, one of the six stated objects for which the Commissioners were entrusted with the funds is—"Establishing and maintaining *a Model School in Dublin*, and training Teachers for *country* schools." In addition to the numerous other departures from this letter, already noticed, the Commissioners, so early as their Second Report (1835), sketched out a plan of *County Model* and *Preparatory*

Lord Stanley's plan—1831.

1835.

[1] Whether a Catholic visitor spends a day or a year in the Board's Central Model Schools, he cannot fail to observe that, apart from the ordinary teaching staff, the higher and only active authorities are *entirely* Protestant—the Resident Commissioner, Senior Secretary, Chief of Inspection, Head of the Model Schools (Dr. Sullivan), the Accountant, the Medical Attendant—all are Protestant. *A Catholic Commissioner scarcely ever sets foot in the schools*, some of them should get a guide to show them through them, and the few Catholic officers of the place are practically unknown to, and almost indifferent about them, seeing that they exercise no influence in the Institution. The statuette of the Queen of England occupies the bracket which the hearts and souls of thousands of Catholic children would naturally assign to that of the QUEEN OF ANGELS; in the very parish, placed under the special protection of the HELP OF CHRISTIANS, in schools almost within the evening shadow of her arms outstretched from the noble Church which bears her holy name, the statue of the MOTHER OF GOD is forbidden, whilst the chair upon which Queen Victoria—to whom we desire all due homage—sat, is venerated as a relic, and preserved under a large glass-case in the school. Can it, then, be a matter of wonder, what has been so generally remarked by the Catholic clergy of the vicinity, that the Catholic children who frequent these schools are not only wanting in that warmth and unction which distinguish Catholic youth, but that even towards themselves, their personal bearing and tone are not marked by that respectful salute, unbidden and unsought, so full of veneration and affection, which children trained in Catholic schools never fail to tender to their spiritual Pastors.

Training Schools, which they hoped to have gradually established, in nine years from that date. Until the Charter of Incorporation was granted to the Board, in 1845, no more was heard of these projected establishments, but, in 1846, they are
1846-9. again referred to, and, in 1849, some few of them were ready to be brought into operation. The prominent feature in these institutions is, that they are *schools for the locality*, the training element being altogether inferior and subordinate. The Catholic
Resolutions in favor of Provincial Model Schools. Bishops, by Resolution in 1826, and again, in 1840, and the Presbyterian Synod of Ulster, in 1832, recommended *Provincial Model Schools*, but solely for the *training of Teachers*, and to lessen the evils of centralization, by securing a better opportunity of local supervision over the instruction of the Teachers. The establishment of the District Model Schools, then, cannot be defended from behind those Resolutions, as these institutions are numerous, increasing, and not Provincial, and their prominent object is not as *training*, but as *ordinary* schools. Since their Incorporation, in 1845, the Commissioners have established, or have decided on establishing, the following classes of schools *under their own exclusive management*:—(1) Literary District
State Schools; their several classes. Model Schools, (2) District Model Schools, with an Agricultural Branch, (3) Special (as Railway) Model Schools, (4) Agricultural Model Schools, (5) Divisional or Branch (Town) Model Schools, (6) Ordinary Schools in Towns, and (7) Ordinary Schools in poor rural localities. Several of the sixth class are to be erected, none of the seventh have as yet been determined on, but schools of all the other classes are in full operation. The most important are the District Model Schools, and these
District Model Schools—their opening. were brought into operation in the following order:—Newry, Ballymena, Clonmel, and Dunmanway in 1849; Coleraine, Bailieborough, and Trim in 1850; Athy and Galway in 1852; Kilkenny in 1854; Waterford and Limerick in 1856; Belfast and Ballymoney in 1857.[1] These institutions, primarily, are superior *ordinary* National Schools for the inhabitants of their

[1] Four others announced, up to 1858, as about to be erected—Londonderry, Newtownards, Sligo, and Enniscorthy.

several localities, and, secondarily, serve as *Preparatory* Training Schools for an average of eight Resident Pupil Teachers annually in each. The Parliamentary Estimate, for 1858-9, sets down the staff of these 14 District Literary Model Schools at 80 Principal and Assistant Teachers, 125 Paid Monitors, who are only senior pupils, and 104 Resident Pupil Teachers, who are boarded and lodged on the premises, and to whom only, in the strict sense, the establishments are *training* institutions. Without interest on the cost of erection and fitting up, which amounted fully to £120,000, the expense of annual repairs, which is considerable, or the heavy item of inspection, the maintainance of these 14 establishments is set down at £12,440, and, clearly, the training of 104 lads, some of whom spend *two* years in the District Model Schools, and many of whom never become Teachers, cannot be a leading object to justify such an enormous annual expenditure. The *Model* or *Local School* is the chief function of those institutions, and now let us examine the Commissioners' Report of the number of scholars. The last week in December, 1856, there were only 3,439 pupils on the Rolls of 13 of the establishments, in December, 1857, the 14 institutions had 4,729 pupils; and, probably, 7,000 different children pass through them under instruction in the course of the year. These 4,729 children consisted of 2,742, or 58 per cent. Catholics, 1,136, or 24 per cent. Presbyterians, Unitarians, Methodists and Mormons, and 851, or 18 per cent. of the Established Church. This union of a few thousand children of different religions in these schools is deemed cheaply purchased, even at an expenditure of £12,440, or little less than the aggregate amount of salary given to the 690 ordinary National Schools in the entire province of Connaught, having 70,000 pupils on their Roll, and 30,000 in daily attendance.

Their cost and object.

As the distribution of the staff protects and connives at proselytising in Ulster, so a corresponding allocation of the Inspectors, favors and promotes the Protestant element in the District Model Schools. Dunmanway, Water-

Their staff.

ford, Limerick, Kilkenny, Galway—all most Catholic stations—Bailieborough, Newry, Belfast, Ballymena, Ballymoney, and Coleraine, 11 of the 14 District Model Schools, in operation, are in the immediate charge of Protestant, Presbyterian, or Unitarian Local Inspectors. In every one of them there is a mixed staff of Teachers, *and in all, with two exceptions, the Head Mistress of the Infants' School is a Protestant or Presbyterian.* In Clonmel—Teacher of Infants' School, a Presbyterian, 107 Catholics to 37 Protestant infants; entire staff of these schools, 3 Protestant to 2 Catholic Teachers, and 561 Catholic to 134 Protestant pupils. In Athy—Infants' Teacher, a Protestant, 76 Catholic and 42 Protestant infants; of entire staff, 3 Protestant to 2 Catholic Teachers, and 307 Catholic to 126 Protestant pupils. In Kilkenny, of 64 infants, 57 are Catholics, Teacher a Protestant; of the entire school 213 pupils are Catholics and 37 Protestants, whereas, of the five Teachers, 3 are Protestants. In Galway, the Catholic pupils are to the Protestants as 190 to 37, in Trim as 293 to 20, yet, in both, the staff is a repetition of that in the others, and the Teachers of the Infants' Schools Protestants. In Dunmanway there are 262 Catholic to 20 Protestant pupils, and there are 2 Protestant and 2 Catholic Teachers. Differing in degree only, we might thus detail the entire fourteen establishments, in all of which it would be found that through every grade, from the Monitor up to the Inspector, the staff is unduly and strikingly Protestant.

Religious Instruction and religious influences.

The arrangements for religious instruction are nearly uniform in all these establishments; half-an-hour each morning or evening, on four days of the week, and an hour on the fifth day are set apart for this purpose. The working of the schools and their relation to the Catholic clergy can best be understood from the fact that the Model Schools of Coleraine, Ballymena, Clonmel, Kilkenny, and Limerick, were opened with the approbation of the local clergy, but now none of them visit or give religious instruction in those Schools. The schools of Waterford, from the first, have been strongly

opposed by the clergy, and in Galway, Trim, and Athy the clergy have been gradually withdrawing the moral support they had lent to those schools. The opportunities for religious instruction are more liberal in these than in the Central Model Schools, but the tendencies of these institutions are decidedly unfavourable to the moral and religious training of Catholics. In some of them as Trim, Dunmanway, Inchicore, Belfast, Ballymony, Ballymena, &c., the *Scripture Extracts* are read by all the Catholic and Protestant children under Teachers, some of whom are Protestants, and in others they are read by Protestants, as a portion of the secular instruction. In Ballymena, the Parish Priest was for some time most favourable to the Model Schools, but finding unheeded his objections to the use of several books—Sullivan's Literary Class-Book, Archbishop Whately's Supplement to the Fourth Book, Hullah's Manual, &c.—by Catholics, and that the Presbyterian Head Master proposed *Themes* on Religious Subjects, as exercises in composition for Catholic Pupil Teachers, he withdrew from the schools, but was accustomed to give religious instruction in the chapel to the Catholic pupils who attended there for the purpose. In 1855, the Catholic Head Inspector, on learning that some of the children were in the habit of not going direct from the school to the Priest, instructed the one Catholic Teacher to see the Catholic pupils to the chapel, at the proper hour set apart for religious instruction, but on this being reported to the Commissioners, they censured the step he had taken, and, in effect, administered a reprimand to him. In the Kilkenny Model School, the Infants' Teacher, a Protestant, became a Catholic, her mother being a Catholic, and her brother, reared a Protestant, having also become a Catholic. The Inspector was instructed to call on her and intimate that *she should resign her situation*, which, accordingly, she did, and it was only when some Catholic officers of the Board had urged the exposure and the consequences of such cruelty, that the young woman, after a few months, was appointed to a distant and inferior situation.

Pupil-Teachers, their domestic life, and *moral* and *religious* training.

The *training* of the Pupil Teachers will be noticed hereafter, but some reference to the subject is here necessary. These lads are from sixteen to eighteen years of age, are selected by the Inspectors from among the Monitors and advanced pupils in the Model and in the Ordinary schools, and reside, during their course of training, in the Model Schools, where they receive free board and lodging for one or two years. In each Model School the eight lads are mixed as to religion, in half of the institutions the Resident Head Masters and their families are Protestant or Presbyterian, and in the other half the Second Master, resident also, is Protestant. Whatever defence may be set up for mixed *Day* Schools, few have ever advocated mixed *Boarding* Schools, as in them moral and religious culture are practically impossible. In almost all the District Model Schools serious immorality has occurred generally amongst the Pupil Teachers, but often amongst the Assistants, and even the higher Teachers, or their families. Pupil Teachers and Teachers were removed from Dunmanway, Clonmel, Limerick, Coleraine, Bailieborough, Newry, and others of the Model Schools, for gross immorality, or grave acts of indiscretion, and all these being made public, must exercise the worst possible influence on the minds and morals of the pupils over whom those parties were placed. In 1855, one of the Catholic Head Inspectors reported that one of the District Model Schools in his charge was most inefficient, some of the staff incompetent, and the general state of the school unsatisfactory. Respecting the domestic life and moral training of the Pupil-Teachers, he pointed out the impropriety of allowing *a public prostitute* to be employed as the regular charwoman in the Model Schools, and also that as £20 a-year was allowed for a thorough-servant, it was unseemly and dangerous to see grown young girls, daughters to the principal resident officer, perform her menial duties, receive the wages granted, and mix with the Pupil Teachers. The officer in question was a lay dignitary in the Presbyterian Church, Mr. M'Creedy, the Presbyterian Chief of Inspection,

had him appointed to his situation, and, of course, no notice, save a remonstrance against the Inspector's complaint, was taken of the warning intimated.[1] A few words from the Inspector, in the Board's Report for 1856, vol. I., page 132, tell as much of the sequel as is necessary:—"There were six Pupil Teachers admitted into the school during the year; *one was*, I regret to say, *dismissed for immoral conduct.*" In other cases, especially in the Agricultural Model Schools, Catholic Inspectors pointed out the extreme danger to morals, arising from the domestic circumstances in which Teachers, Boarders, and Servants were placed, and from that absence of the active restraints which religious culture would impose upon those so exposed, but, as in the last instance, their warnings were unheeded, and with similar results.

Remonstrances against the extension of this System.

We have stated enough to prove the dangerous character, religious and moral, of the District Model Schools. Like the National System, at its first foundation, they were favorably received in almost all the localities where they were erected: the support of the local clergy, obtained for them, in a great measure, by the prudence and popularity of some of the Catholic officers, got them Catholic confidence; but gradually their

[1] Finding that his very serious Report lay over for several months, no official action having been taken on it, and the District Inspector having also written to him urging the necessity for interference, Mr. Keenan, on receipt of this report, forwarded a *reminder* to the Board, dated 4th October, 1855, in which he stated—"In a report which I was called upon specially to make *some months* since, on the state of the Coleraine Model Schools, I gave the Commissioners all the views I felt it necessary to communicate, *upon the very point* to which Mr. Robinson *now* calls attention," and anxious that his letter should be in time for *next day's* Board, although after the ordinary post hour, he himself drove to the Post-office and secured its transmission by an *extra* postage of *three pence*. The only communication ever vouchsafed, in reference to the moral circumstances of the schools, upon the appeals of the two Inspectors, was the following *prompt* admonition from the Secretaries to the Head Inspector, dated 5th October, 1855: "Sir—Our attention, this morning, has been directed to a letter received from you, the envelope enclosing which bore *four* stamps, though one would have sufficed."!! It was only when the evidences of immorality could no longer be concealed or denied, and when they imperilled the existence of these precious *Model* Schools, that the Commissioners were moved to interfere. It is needless to add that the Catholic Clergy never visit or countenance the establishment.

evil working, in despite of several excellent Teachers in them, brought down censure on most of them. Mr. Butler and Mr. Kavanagh, the two Catholic Head Inspectors who had been most actively connected with the management of Model Schools, soon found that the Board were determined upon *forcing* these institutions into towns and parishes, in defiance of local feeling, and of the opinions of the Catholic Bishops and clergy, and both these gentlemen remonstrated against such proceeding. They saw, from the events of 1852-3, in reference to Archbishop Whately's books and to the Scripture Extracts, which they had not introduced into the Model Schools opened by themselves, that *Catholic Teachers*, in these schools, *might be compelled to instruct Catholic and non-Catholic children in books condemned by the Catholic Bishops, and that Catholic Inspectors might be required to examine and report upon the proficiency made in such works.* Such compulsion upon the conscience of Catholics to become practical *Schismatics* is, as we shall show, open and notorious. The Synod of the Province of Dublin, in a Pastoral Address to the Catholic Clergy and Laity, dated July, 1853, enjoins—

Pastoral of the Prelates of the province of Dublin—1853.

"The other work is entitled '*Scripture Lessons.*' It contains most difficult passages from the New and Old Testament, and there are questions proposed, at the end of each chapter, *which would open the way to the teaching of false doctrines*, and which the unlearned and unwary might wrest to their own destruction. This little work appears to have been compiled for the purpose of giving *a united religious instruction to Catholic and non-Catholic children in the same class;* WE REPROBATE SUCH A PROJECT; doubtless, if the Teacher were a Catholic, he would endeavour to give a Catholic interpretation to the texts of Scripture submitted to him, and Catholic answers to the questions proposed; but a Protestant or Presbyterian would act in the same way, and under them a Catholic child would not be safe. *Separate religious instruction*, as it was laid down by the statesman[1] who first introduced the National System into Ireland, *is the only protection for Catholics. It is contrary to the spirit and practice of our Holy Church to sanction united religious instruction, or to sanction any instruction on matters connected with religion given to Catholics by persons who themselves reject the teaching of the Catholic Church. . . . . The injunction we now give you, to remove the two little works, just mentioned, from the hands of your children*, will be the more easily carried into effect, as the Rules of the National Board do not at all require the use of them."

[1] See *Lord Stanley's Letter*, in Appendix.

The project, here solemnly reprobated, Catholic Inspectors and Catholic Teachers in Inchicore, in Trim, Dunmanway, Ballymoney, Ballymena, Belfast, &c., are agents in carrying out; and while a Provincial Synod lays down an injunction to remove those condemned books from the hands of the Catholic children, the Rules of the National Board require their own Catholic Teachers and Catholic Inspectors *not only to place them in the hands of Catholic children, but to have these books taught to them by Protestant and Catholic Teachers.*[1] Besides these serious evils, it became evident that the Board had determined on gradually extending schools of various grades, under their own control, so as to establish a system of *State* education, of this kind, over the entire island, a scheme not only dangerous to the Catholic religion, *but also to civil liberty.* At the close of 1854, when the proposal *to erect schools in poor localities* was referred by the Board to the Head Inspectors, Mr. Kavanagh approved of the scheme, suggested the West of Ireland as the locality which most needed them, but disapproved of the plan *unless the schools were placed under the direction of the Catholic clergy*, or, if Protestants were anywhere sufficiently numerous and needy to require them, under the Protestant clergy, in such cases. Mr. Butler's recommendation was somewhat similar.

Enniscorthy Model Schools 1856.

In 1856, the District Inspector at Wexford, anxious to propitiate the Commissioners, and to create official capital, which he then required, got up a demonstration of the Board of Guardians, in favour of the erection of a District Model School, in that most Catholic Borough; the exhibition, however, of local feeling against the project, headed by the late Bishop and

[1] Master Murphy's evidence in 1854 (Queries 8,866–7–8), proves that—"The Rule, as it stands at present, appears to me to *impose* upon a *Teacher* the *duty* of teaching the *Scripture Lessons* and *Sacred Poetry*, *whether he will or no:* when we come to deal with this question, we shall be involved in very serious embarrassment."—And, in reply to the Earl of Eglinton, he stated that he considered that no Catholic Patron or Teacher could conscientiously or consistently teach these *religious* books, even to Protestant pupils.

his clergy, was so decided, that the scheme was soon abandoned. The Inspector, defeated in Wexford, determined to try success elsewhere, in the district, and next canvassed Enniscorthy, not the Catholic Bishop, or clergy, it is to be noticed, but the Earl of Portsmouth's agent, to know did he want a good solvent tenant. The Commissioners, without asking the opinion of the Head Inspector of the Circuit, decided on erecting District Model Schools in Enniscorthy, and when their decision was intimated to that officer, he submitted to the Board the grounds upon which he believed that the undertaking was ill-advised, would prove a failure, and should be re-considered and abandoned. The following reply shows what must have been the purport of the communication which called it forth:

Board's Order, 19th September, 1856.

Education Office, 27th September, 1856.

Sir—We are to acquaint you that the Commissioners have directed that you be informed, that they have attentively perused your letter of the 29th ult., with reference to the proposed Model School at Enniscorthy, but that *they cannot now recede from their engagement, having accepted Lord Portsmouth's offer of a site, and also pledged themselves to several influential persons who have expressed an interest in the undertaking.*

We are, Sir, your obedient servants,

Maurice Cross, James Kelly, } *Secretaries.*

James W. Kavanagh, Esq., Head Inspector.

Amongst the alleged influential persons, we might challenge the Board to name *one*, who can exercise such moral and local influence as would either insure or prevent the attendance of twenty scholars in the projected Model Schools, yet, in defiance of the opposition of the Catholic Bishop, Right Rev. Dr. Furlong, who resides in the town, of the Catholic clergy, of the people, *nine-tenths* of whom are Catholics, and of the Board's Senior Catholic Head Inspector, the Commissioners persist in their determination to erect schools—at an expense of £8,000—to be under their own exclusive management in Enniscorthy.

This Order of the Commissioners, dated 19th September, 1856, states that "the Commissioners *cannot now recede from their engagement*" [to erect a Model School at Enniscorthy,]

"*having accepted Lord Portsmouth's offer of a site,*" but, under their corporate seal, in their Twenty-third Report, dated 14th August, 1857—just eleven months after the former statement—they announce to the public—"We have decided upon establishing a District Model School at Enniscorthy, *and are in correspondence with reference to a suitable site,*" statements so contradictory, that they are in general accordance with the many other instances of duplicity and inconsistency which it has been our duty to bring forward in the course of this volume. Again, in Sligo, the Commissioners intimated that they were desirous to establish District Model Schools, but the then coadjutor Bishop, Right Rev. Dr. Gilhooly, first, and the Provincial Synod of Tuam, immediately afterwards, protested against their establishment.

Sligo Model Schools—1858

His Grace the Archbishop of Tuam, and the seven Bishops of the Province, in Synod assembled, last August, addressed a Pastoral to the Clergy and Faithful, and, in the general condemnation of the National System, the following occurs, in reference to the Model Schools:

Pastoral of the Prelates of the Province of Tuam—1858.

"But that diminished danger" [in the ordinary schools] "is owing entirely to the zeal of the clergy, and the piety of the parents of the children, *for which we are not beholden to the National Board,* since the System, when left to its simple and unqualified agency, naturally produces *such reprobated institutions* as those of the Queen's Colleges and *Model Schools,* the latter of which have been erected in Ireland, *nay, are still attempted to be further erected,*" [in Sligo] "*in our own province, in direct opposition to the Bishops' authority.* Had these Model Schools been founded by any other agency different from the National Board, then these evils should not be directly imputed to it as an aggravation of the religious differences of which the System, is productive. But when we find that the *Model Schools* are the *creatures* of that body, being, unlike the smallest rural National School in the Kingdom, *exclusively under their control and management,* we are at a loss to conceive that any confidence can be placed in a body *which so avowedly and so wickedly sets the authority of the Catholic clergy and their Bishops at defiance.* We are still at a greater loss to know *of what avail are its Catholic Members in checking the evils of the System, when they are,* it appears, *either unwilling or unable to resist such unhallowed encroachments on the right of the Episcopacy* to guard the religion of the youth intrusted to their care. If the religious convictions of those Catholics are, as they should be, in accordance with those of the Bishops who condemn the Model Schools, as well as the Queen's Colleges, *it is clear they should join in that condemnation, and not concur in their erection,* in which case it would be patent to the world that

the few Catholic Members of the Board, can give no security against the most imminent dangers to our faith. *But if they concur in the opinions of the Protestant Commissioners*, that it is lawful for them to erect and carry on such Model Schools, regardless of the remonstrances of their Bishops, *then we behold a still more alarming aspect of the System*, which requires greater vigilance on the part of the clergy, and a fresh manifestation of zeal and devotedness on the part of the people, effectually to meet such a combination of hostility and danger. Relying too much on the policy, if not the good faith of the Board, we have been latterly forbearing, as long as there was hope that the literary progress of our youth, which has been always the study of the Church to forward and encourage, could be combined with the safety of their religion."

Culpability of the proceedings rests mainly with the *Catholic* Commissioners

We grieve to be compelled to assure His Grace and the Prelates of the West, that the "*still more alarming aspect of the System*" is the true one; that the Catholic Members of the Board do *not* coincide in opinion with those Bishops who oppose the introduction of Model Schools into their Dioceses, and, in proof, within a week or two after the publication of this Pastoral, in open disregard of its solemn warnings, Sir T. Redington and Mr. James O'Ferrall voted for giving effect to the Order for the erection of the very Model Schools in Sligo, adverted to in the Synodical Address. Further, one of the Protestant Commissioners, a salaried public officer, had the indiscretion to refer to this unanimity of the Catholic and Protestant Members, in a tone of triumphant exultation, to show that Pastorals of Provincial Synods, Resolutions of Bishops, and Decrees of National Councils affect the action of the Board no more than stage thunder. It strikes us that the simple and effectual way to prevent the erection of the Sligo Model School is to *permanently* empty of Catholics that now in operation in Galway, and, in like manner, to prevent the erection of that projected in Enniscorthy, by adopting steps to withdraw all the Catholic children from the Model Schools in the Dublin Province, which would altogether remove from the public mind the impression that hostility to those institutions arises from the *accident of locality*, and not from a *principle of religion*. To the Catholic Commissioners, the Catholic Prelates and people need no longer

The Prelates' present remedy.

turn for either support or sympathy, and had they known the internal working of the institution, they would long since have disabused themselves of flattering and delusive hopes. The Catholic officer who remonstrated against forcing Model and other State Schools into provincial localities, in defiance of the Catholic Prelates and people, received no support from the Catholic Commissioners; but, while making repeated empty declarations of the debt of gratitude due to him for his successful labours to protect and advance Catholic Education, the Catholic Commissioners stood by, and, without murmur or interference, saw him throw up his office and its emoluments, as the only protest remaining open to him, against the injustice and despotism that the honest discharge of his duty had provoked, and from which it was their bounden duty to have protected him.

Agricultural Model Schools.

Besides the District Model Schools, there are Agricultural Model Schools, with literary departments annexed, now being spread over the country, and which are under the exclusive control of the Board. These have been got up for the advantage chiefly of the landlords upon whose estates they are situate, and scarcely one of them is placed so as to be useful to the public generally. A large number of the Agriculturists and some of the Teachers are Protestants, the localities being generally Catholic, and many of the officers have been removed for immorality, peculation, or neglect.

Further extension of *State* Schools; *Small Models.*

In their Report for 1856, the Commissioners announce their determination "to erect, at the sole expense of the State, a limited number of *schools designed to exhibit the best specimens of what National Schools should be*," and, for this purpose, the following towns have been selected to begin with—Carrickfergus, Monaghan, Newtownstewart, Omagh, Bandon, Youghal, and Parsonstown. It is quite clear that these towns were selected because they contain a considerable Protestant element, and the Commissioners thus deem *mixed* Schools the only true specimens of what National Schools *should be;* so far, Connaught is denied any of these institutions. The projection of

these schools is not attempted to be justified on the ground that the localities are poor, that the existing means for education are deficient or unsatisfactory, that the introduction of those institutions is desired by the clergy, or by the general body of the inhabitants, nor are they designed as Model, or as Training Schools. It is simply and clearly extending *State education* over the country, superseding the Catholic clergy in the direction of the youth of their flock, establishing a connected system of educational fortresses throughout the island, and attempting to cut off the connexion between the Church and the school. If we compare the *one* set of Dublin Model Schools, in the eighteen years from 1831 to 1849, with the rapid extension of the *State Schools* for the last nine years, by which, already, the Board have located themselves, or are in process of doing so, in 20 of the 32 counties of Ireland, we cannot doubt but that it is a mere delay of a few years until the Catholic youth of Ireland are handed over to a liveried educational police, from the village-school monitor up to the Minister of Public Instruction, emancipated from all Church control, inculcating universal salvation through "a common Christianity," and political regeneration by the thorough incorporation of West and East Britain. Strange that this exceptional solicitude, and its consequent measures should, out of all the nations of the Empire, be reserved for Ireland. Would Scotland tolerate the forcing of mixed schools, managed, directed, and officered by a mixed Board, mainly Catholic, into her Kirks, in defiance of the public protests of the General Assembly? Would England?—Would Wales? Look to the Catholics of Upper Canada and their noble struggle, led by the illustrious Bishop Charbonnel, by which they have obtained separate Catholic Schools, supported by public taxation; look to Lower Canada, or to Prince Edward's Island; turn to Australia and you have Catholic schools—even the Hindoos, under the Queen's Proclamation, now, enjoy their religious rights, with free educational institutions, and a pledge against Christian intrusion or interference. Leaving the vast British Empire,

The coming end.

Ireland and the rest of the civilised world.

search Christendom, and after that Turkey, China, and all the nations that have a system of popular education, and no parallel can be found for the *un-National, un-Catholic,* and mainly *anti-*National and *anti-*Catholic System under which the children of the vast majority of five millions of Catholics are being educated.[1]

[1] The people of Newry, Clonmel, and other towns, which have Model Schools—Catholic and Protestant, Clergy and Laity—memorialed the National Board, some years since, to annex a Classical Branch to the course of instruction in these institutions, and the prayer of the memorials was seconded by the Inspectors. Protestants connected and not connected with the National Board, and some Catholics designed this scheme, in order to establish an intermediate and necessary link between the ordinary National Schools and the Queen's Colleges, whilst others advocated the measure on broad, popular, and Catholic grounds. In the PAPER ON POPULAR EDUCATION, read, by Mr. Kavanagh, before the late Meeting of the British Association in Dublin, it is recommended (page 35) that classics should be added to the Course in the *ordinary* National Schools, *under local Patrons*, in all towns of at least 10,000 inhabitants. Rev. Dr. MacIvor, in his letter to Rt. Rev. Dr. Higgin, one of the Commissioners, from which we have already quoted, refers to this subject, and states that, owing to the want of qualified pupils, "*the Queen's Colleges languish or threaten to fail,*" to remedy which defect, he recommends—"To multiply the number of *small* Model Schools. The large Model Schools are doubtless desirable in many points of view; but they are very expensive, and are only suited for *large* towns, which have resources within themselves, and could sustain at least classical schools, without any assistance. But it is a much smaller class that is a necessity to the people. Model Schools costing, say £300 to £500 to erect, and one-fifth of that sum annually to maintain, ought, I think, to be found in every small town, or very populous neighbourhood throughout the kingdom. They need only consist, in general, of one good male school, and one good female school, as in ordinary cases, together with one separate room for a library and *the classical department.*" This suggestion, dated January 1857, has its embodiment in the above Report of the Board, dated August 1857; the *seven* projected schools referred to are seven of Dr. MacIvor's *small* Models, his own town, *Newtownstewart*, for which he pleaded, is to have one of them, and his county town, *Omagh*, another.

CHAPTER X.

THE PRACTICE OF RELIGIOUS INSTRUCTION IN SCHOOLS UNDER CATHOLIC PATRONS—SECTION IV.

Catholic Teachers and Protestant pupils.—Biblical instruction.—Modern theory as to the secondary influence of Protestantism; National System founded upon this theory.—Protestant literature supplied to the mind of the Catholic youth.—Failure of System to allay sectarian strife; exposition of Catholic principle.—Protection to Protestant children in Catholic schools.—Practice of Religious Instruction for Catholics; restrictions imposed, and why?—Illustrations of the working of the System.—Gradual and dangerous secularisation of the schools, and withdrawal of them from under Church authority; inquiry into the several causes which have led to this.—Catholics schools before 1831, compared with the present National and non-National Schools under Catholics.—Decline in the circulation of Standard works for Catholic instruction.—Distribution of Inspectors as to creed, and alarming increase of their influence over Teachers and Schools; Catholic Teachers now form an educational militia, 6,000 strong, officered by a State Staff, practically independent of the Church; selection and training of recruits.—The Cross, Statues, Pictures, and Medals; "the sign of the cross," "bowing."—The British Catholic System; Iconoclasts under the Irish.—Aggression upon the legal rights of Catholic Patrons of *Vested* Schools.—Encouragement to apostacy on the part of Teachers.—Recapitulation of Propositions established in reference to Catholic schools.

National Schools under Catholic Patrons.

THE National Schools under Protestant, and under mixed official management—Workhouse, Prison, Model, &c.—having been considered, we come, now, to examine the working of the great majority of the schools, namely, those under Catholic management. Apprehension of proselytism in these schools being wholly excluded, for which unreflecting persons most erroneously give credit to the National System, our present inquiry is how far they can be considered *Catholic* schools. As 70,00 Catholic children, apart from those in Model, Workhouse, and Prison Schools, attend National Schools under

Protestant Patrons, so, nearly 15,000 Protestant pupils attend National Schools under Catholic Patrons, of whom over 10,000 are in the schools of Ulster. In several of these schools the Protestant pupils form a considerable minority, and not only is the business conducted so as to avoid interference with their principles and feelings, but, in many cases, the Catholic Masters teach the Protestant pupils their Church Catechism as a rote lesson. In fact, the spirit of accommodation is carried to an extent which we deem it expedient to avoid publishing; for the following evidence, however, given before the House of Lords, in 1854, by Dr. Sullivan, who had been Inspector in Ulster, we are not responsible:

Do you think that the Roman Catholics at any time approved of religious instruction given to Roman Catholic children by a Protestant Master?

I have seen them do it. *I have known Priests who recommended the children of their flocks to read the Protestant Bible.*

Anxiety of Protestants for Biblical Instruction to Catholics.

Not only is it certain that thousands of the Catholic children join in the Bible Class, in the Presbyterian and Protestant schools, but, influenced by the peculiar circumstances of the country, the Douay Bible, or the Testament, is largely used in giving religious instruction in the Catholic National Schools, and the Time Tables contain statements of the fact. Hence, we find that, through a temporising prudence, numbers of Protestant Patrons—as in Ballindine three schools, Lancasterian Industrial School, those of Girley, County Meath, Castlehacket, County Galway, and many others that we might mention—the *Douay Bible* is provided by Protestants, for the Scriptural instruction of Catholic children, and who are especially directed to compare their own Douay version with the Authorised Version, and with the Scripture Extracts, in order to remove the wrong impression assumed to have been made on their minds, as to the bad and dangerous character of the *Protestant Bible*. These parties must be either misinformed, or uncandid, as the objection of the Catholic Church to the indiscriminate use of the Bible rests on grounds more serious than they

seem to understand or apprehend, but we refer to the matter to prove that the practices in some of the National Schools, under Protestant Patrons, influence even the Catholic National Schools, and lead to the introduction and extension of usages not free from danger in the primary education of Catholics.

Attempt to *Protestantise* Catholic education.

The Protestant Reformation, as it is called, was the birth of a crisis; at once, or within a period of about thirty years, it extended into the countries in Europe which are now Protestant, but, for the last 300 years no Catholic country has ever embraced it; its extension to British colonies has been by the ordinary progress of emigration; it is barren of missionary fruits, whilst Catholicism has been rapidly advancing in South America, India, and China, and in Europe has made signal advances in most of the nations which adopted Protestantism. When challenged to account for this striking phenomenon, Guizot, Archbishop Whately, and other Protestant writers of that school admit the facts, which are undeniable, but state that the results of the Reformation are more preventive and negative, than effective and positive, and should also be measured by the errors into which the Catholic Church would have since lapsed had the Reformation not taken place, and were Protestants not an active and living testimony pleading against her, or, as they otherwise state it, "if *Protestantism* has not spread to the extent which might have been anticipated, Protestant *principles* have, and their diffusion exercises a Protestant*ising* influence on the very nations which have refused to adopt Protestantism as the religion of the country."

This principle pervades the whole System.

The principle here advanced by Guizot, Archbishop Whately, and others, lies at the root of the National System, and is the key by which alone we can explain its development and working. From the first sitting of the Board,[1] in the

[1] Mr. Blake stated before the House of Commons, 18th August, 1835, that "The *first* act of the Board was to adopt a Lesson framed by the Archbishop of Dublin *for the use of all the Schools*," and the first passage in which *Sermon*, for it is nothing else, is—"Christians should endeavour, as the Apostle Paul commands them, to 'live peaceably with all men' (Rom. xii. 18)

Castle of Dublin, 1st December, 1831, when the Commissioners initiated the System by adopting the "*General Lesson*," which opens by misquoting and misrepresenting St. Paul, down to the present moment, there has never been a rule framed, nor a measure adopted which could, by possibility, be brought to bear in that direction, whose drift is not either to openly proselytise, to secretly Protestantise, or to De-Catholicise the children of the millions of this nation. From the first of these evils the pupils in the schools under Catholic Patrons are wholly free, and the merit of this exemption is not only referred to the National System, but is constantly quoted as the strongest evidence of its harmlessness to Catholics. The National System might almost, with equal justice, lay claim to the credit that Catholics do not become Protestants by going to Chapel, as that Catholic children, under Catholic Teachers, in schools exclusively Catholic, and directed by the Catholic clergy, do not become Protestants. Since the removal of the civil disabilities of Catholics, the temptation to open *apostacy* has been greatly lessened, and it is only in Trinity College, and some few other institutions, that a declaration of Protestantism continues necessary, as a qualification for office. Protestants have changed their tactics since Catholic Emancipation, in order to accommodate them to altered circumstances, and the clearest evidence of this is to be seen in the course prescribed for Scripture Readers, Missionary Preachers, and other Evangelising Agents. To read a few texts of Scripture to the Catholics, from their own Douay Bible, to invite them to join in a hymn or a prayer, to concentrate their attention on the Atonement, or any other Christian topic, to leave for their perusal a comparatively harmless Tract, to converse upon the incidents of common life, and give them a heaven-

Modern practice of proselytising Catholics.

even with those of a different religious persuasion." Now, St. Paul gives *no such command* to the Romans; the Douay Bible has "*if it be possible*, as much as in you, having peace with all men," and the Protestant Authorised Version has "*if it be possible*, as much as lieth in you, live peaceably with all men," both which texts are very different from an unqualified, absolute command.

ward drift, to administer small doses of spiritual consolation with generous bodily medicaments to the sick—these are some of the simple, but effective arts, of the accomplished modern missioner, in his domiciliary visits to the Catholic poor. Faithless to his salt, and not worth it in the spiritual market, would be the Scripture Reader, Town Missioner, Lay-Assistant, Moral Agent, or Curate, who prematurely and indiscreetly would rudely disturb the faith or shock the prejudices of Catholics. From Achill to Exeter Hall—the National Schools included—it will be found that the ablest evangelising practitioners have discarded the nauseous system of large quantities of rough medicine, and have substituted the homœpathic principle, and infinitesimal doses. Protestant statesmen, as well as churchmen, see that, by means of the monopoly of the Class-books, apart altogether from the Scripture Extracts and other religious books, the National System is purveyor to the Catholic mind of the country, and seasons with Protestant principles the moral, historical, devotional, and religious aliment which it supplies, while it carefully excludes, during the entire school-life of the Catholic child, everything which would impart a Catholic tone to its feelings and sentiments. From the Primer to the highest Class-book, the lessons ever turn to the *Bible*, never to the *Church*. No matter which Kingdom of Nature—animal, vegetable, or mineral—is under consideration, Scripture is incidentally brought in, the quotations being invariably from the Protestant Authorised Version. This is the true secret of the unqualified praise bestowed upon books, which, in variety and accuracy of matter, skilfulness of arrangement, and general merit, *as school-books*, are, as the Commissioners have repeatedly been told by their own officers, *the worst series in the English language.* They are *non-Catholic ;* nay more, they are *Protestant*, they are *anti-Catholic.* Sir James Graham, in the debate upon National Education, 21st June, 1850, stated in the House of Commons—"although the National System had not borne all the fruits at first promised from it, yet its success had been signal. He believed

Its working in the National Schools.

Sir James Graham's opinion.

there was no Roman Catholic country in Europe, in which, with the consent of the Catholic clergy, an education so Scriptural had ever been tolerated, as that given in the National Schools; and he warned the House, that if this light be extinguished, there was little hope of the social improvement of Ireland." The poverty of thought and of information in relation to Catholic literature, which the monopoly of these books produces, exercises a degrading influence upon the popular mind, as in the almost total absence of extracts from the works of Catholic philosophers, men of science, poets, orators, historians, and divines, their names and writings are ignored, as if the Catholic intellect were barren of fruits, whilst the list of authors from whose works the books are compiled is an index to the whole range of Protestant literature. In this respect, the youthful mind of Irish Catholics undergoes a dangerous training, which familiarises it with the outlines of a literature hostile to its faith, and at the same time avoids all reference to some of the noblest triumphs of the human intellect, in the works of Catholics. The Fifth, or most advanced Book of Lessons, intended for youths entering adolescence, contains 408 pages of matter on Science, History, and Literature. It was compiled by the Rev. Dr. Carlisle and his Scotch ushers, *there is not a line in it* quoted from a Catholic or an Irish writer; its section on ancient and modern History occupies one-third of the work, and the following are the *sole* references to the *name* of Ireland, not only in that section, but in the entire work—"It was towards the end of this (12th) century that Henry II. of England first invaded Ireland, and obtained the homage of the Irish kings," and "Union of Great Britain and Ireland," as one of fifty events set forth in a chronological table! The name or existence of the *Catholic Church*, even as a mere *human institution*, never occurs in it, nor the name of one of her Popes, even as a temporal sovereign; and the only two allusions to the Church of *Rome* are under the head of the Fifteenth Century, thus:

Literature and History.

"In this century commenced that conflict, known in history by the name of the Reformation, which resulted in many of the Kingdoms of Europe, separating from the *Church of Rome*. John Huss, in Bohemia, Jerome, of Prague, and Wickliffe, in England, took the lead in disseminating the doctrines of the Reformation. This age, *so fertile in great events*, was also the age of the Reformation, in which the *Protestant Churches* separated from the *Church of Rome;* an event which still continues to influence the political affairs of Europe."

Everywhere possible this historical section is Calvinistic, and although the Pope, by an Encyclical Letter, in 1832, strongly condemned Bible Societies, and their object, this work, the compilation of which was commenced the following year, specially singles out and applauds, as one of the three greatest triumphs of the 19th century, "translating the Sacred Scriptures into the various languages of the world," by which "men of different nations will learn to act on similar principles," so that "it is impossible to form any conception of what may be the result." This, the highest and most pretentious of the Class-books, has undergone no revision for the last twenty-five years, a period fertile, beyond previous centuries, in scientific discoveries, and, originally loose and inaccurate in much of its ill-arranged information, it is now the most antiquated manual in use in the Empire—gas-light and steam are its most recent applications of science—and railways, the electric telegraph, and photography—all familiar to the most illiterate peasants—are unknown in the highest Class-books of the Education Board. Yet, with all these deficiencies in matter, and often forbidding and gross in the moral pictures[1] which it

Cause of the Protestant popularity of the National School books.

[1] We would ask the Commissioners how they would apply the Scottish or *explanatory* mode of thorough teaching to the following passages in "*The Deserted Wife*," page 391, Fifth Book, to grown boys and girls, and both are mixed in the same class in many schools:

"I had a husband once who loved me—now,
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees from laurel flowers a poison sip!
* * * * *
And though he often sting me with a dart,
Venom'd and barb'd, and waste upon the vile,
Caresses which his babe and mine should share,"

places before youth, the merit of these works is blindly extolled because the history, the literature, the Church of the Irish people are ignored, under this System called, as if in irony, *National.*

System a failure in one of the main objects alleged in founding it.

These are some of the serious disadvantages under which Catholics labor, because of the supposed *mixed* education, which in more than half the National Schools has no existence, and which, where it exists, as in the case of schools under Protestant Patrons, results most adversely to Catholic interests. The restraints which this assumed *mixed* education places upon the moral training of the children are manifest, as with Catholics, and indeed, with most Protestants, *religion includes morals*, which, from religion alone, derive their highest sanction. The actual, or even the assumed presence of Protestants in a Catholic school, prevents, under the rules of the Board, a Teacher from appealing to those principles which, to the Catholic mind, immeasurably outweigh all the "common Christianity"—if any one has any clear idea of such a thing—contemplated in the National System. The hope indulged by many, that the combined education of children of different creeds, to attain which these restraints are imposed, would eventually liberalise the citizens of a mixed community, is not realised by experience, nay, we find that the concomitant of mixed education, where most successful, is sectarian strife. Belfast—the modern Athens, or, rather, as a noble Earl happily called it, in reference to recent events, the modern *Thebes*—the centre and stronghold of *united* education, has been for some time the only town in Ireland under the operation of "*The Crime and Outrage Act.*"

Dean Kieran's exposition of Catholic principle.

Upon this important subject, we submit the following clear statement of Catholic opinion by Very Rev. Dean Kieran, Parish Priest of Dundalk, V.G. of the Archdiocese of Armagh, in his examination before the House of Lords, in 1854:

"Considering the question [of various systems of education] in the abstract, *I myself would prefer a separate system.* The great advantage expected from the *united* system is, I believe, that it lays the foundation for kindly feeling in after-life, by throwing children together, at a time when they have no bias or party feeling, which would embitter their minds against

each other; I, for one, do not attach so much importance to that as others; whatever the value or the amount of it may be, *I think the Catholic Church secures it for her own children, and for all concerned, by teaching them the obligation of loving all men, and co-operating in promoting every good work. I believe that in the separate system, the action of the Catholic Church would be more unfettered and more powerful, and, of course, more productive of blessings.*"

Protestant pupils in Catholic schools.

According to the Eglinton Returns, in 1853, there were 12,704 Protestant and Presbyterian children in National Schools under Catholic Patrons, over *two-thirds* of whom were in Ulster, and it is probable that the number is now upwards of 15,000. Let us inquire, do the Catholic Patrons *retaliate*, and, applying, the *non-compulsory* rule (of 1847), attempt to proselytise these Protestant pupils. Of the forty-one witnesses examined before the Lords' Committee on National Education, in 1854, there were thirty-three non-Catholics, and, although the evidence of several of them shows the strongest anti-Catholic bias, they have been unable to sustain a single charge of any attempt to proselytise the Protestant children in the schools under Catholic management.[1] Some of the Commissioners, officers of the Board, Managers of schools, and also opponents of the System boasted, on oath, of the Protestantising and proselytising influences to which Catholics are subjected in Protestant National Schools; the evidence of the Catholic witnesses, happily, does not reveal the *lex talionis*. Very Rev.

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[1] The following is the only case of the kind in the evidence.—Dean Kennedy states(28,074) "A school has been recently established in my parish under the patronage of the Roman Catholic Priest, with a Roman Catholic Master; one or two Protestant children remained after school-hours, during the time of separate religious instruction, *in order to have the company of other children home.* On inquiry, I found that on two occasions the Master taught those children the Roman Catholic Catechism; *that was a violation of the System against which I protested*, and for which I shall report the Master to the Inspector, *and have him removed.*" If the facts are as alleged, it was a violation of the System *as it existed up to* 1847, *but not as it is now.* The Dean tithes "the mint" in reference to the *two* Protestants, but forgets "the weightier matters of the law" in reference to tens of thousands of Catholics, who are brought under anti-Catholic instruction in Protestant schools.

Dean Murphy, Parish Priest of St. Finbar's, V.G. of the Diocese of Cork, states: Dean Murphy's evidence.

Did any Protestant children attend any of your National Schools?

There were a few Protestant children in one of the schools.

Were they obliged to attend the religious instruction at any time?

No. The master told me he had some Protestant children coming to the school, and he asked me how he was to act. I told him he was to be as attentive to them and give them as much instruction as he could; but, *with respect to religious instruction, he was not to interfere with them at all.*

If Protestant children attended those schools belonging to religious communities [of monks and nuns], would they be secure from any tampering with their religious faith?

Perfectly secure; I would not allow any Protestant child who came to the convent school to be interfered with in any way. I know the principal convent schools in the South of Ireland, and the Kinsale National School under the Sisters of Mercy, which, I suppose, is one of the finest schools in Ireland.

Should you consider yourself bound to cause Protestant children to retire during the teaching of the Roman Catholic Catechism?

If they wish to retire; I should tell them that the instruction was to be given, and they might go either out into the play-ground, or into a separate room.

You would be certain that the Roman Catholic Catechism could not be read without due notice of its being read to all the children, so that they could not be entrapped into listening to it?

Yes; I would take care that they should not.

Of the four Catholic witnesses examined, who were Patrons of National Schools, Very Rev. Dean Kieran was the only other one in whose schools Protestants attended; his evidence is as follows: Dean Kieran's evidence.

Do any Protestant children attend either of your National Schools?

Yes; both of them, but the number is very small: three in the male school, and three or four in the female school, under the charge of the nuns.

Are those children protected from any tampering with their religious belief?

I think they are sufficiently so. When Protestant children are sent to those schools, *we know they are sent under the express, or, at least, the implied condition that their religious principles are not to be tampered with.* If any effort were made in those schools to disturb the faith of the children who were sent there, we should feel that *there was a breach of faith committed,* and I am sure the Catholic Church would not approve of such a breach of faith; we are as anxious as other religious parties can be to make converts,

but we should not consider it just to resort to the means which others do, in order to make converts to our Church. I think it will be found, upon examination, that the only means of conversion we employ will resolve themselves into *one*, and *that is, the presenting of the evidences of our religion to the minds of persons who do not believe in it, as soon as they are capable of understanding them;* if any efforts are made to effect conversions in any other way, I am sure they proceed from zeal not directed by knowledge. The Catholic Church would not approve of such means: speaking from my experience as a Priest, which extends over twenty-two years, I am able to say I have never heard of any case in which any unfair or underhand means have been resorted to, to disturb the faith of Protestants, or to make converts to our Church.

Do the Protestant children attending the schools under your direction practically withdraw when the religious instruction is being imparted to their fellow pupils?

"As far as I know," and Dean Kieran, in subsequent answers, states, "We are exhibited in such colors, especially our convents, to the Protestant mind that I wonder at any Protestants at all frequenting them; I do not know what the ground of the preference is to our schools, I only state the fact that they attend the school, and that there is no attempt made to tamper with their faith."

Right Rev. Dr. Doyle's System—1826.

The clear statement of Catholic principle and practice, in the matter of freedom and protection for the religious conscience of Protestants, sworn to by these able and eminent ecclesiastics, was still more strikingly exemplified in the practice of the late illustrious Dr. Doyle, Bishop of Kildare and Leighlin. In 1826, when the Catholic Clergy began to withdraw from the Kildare-place Society, this great Prelate framed a code of regulations for the government of the Parochial Schools of his dioceses, which he had printed and posted in every one of them; and, from personal experience, we are able to state that, *relatively* speaking, the present National Schools are, in organisation, far inferior to what these schools were thirty years ago. The admirable course of religious instruction prescribed and practised in these schools will be noticed hereafter, and the following injunction of the Bishop shows the generous protection afforded to Protestant children, and the fair opportunity given them for religious instruction, by their own Clergy, in Catholic schools, *long before the National System appeared above the educational horizon:*

"Whenever Protestant children attend, *let them not share in the duties of prayer or religious instruction, unless at their own desire, sanctioned expressly by their parents;* and where the number of such children will be at all considerable, *the committee*, if required, *should afford time and place for religious instruction being imparted to them*, by a person of their own communion, and in the manner prescribed by their own pastors."

Here, indeed, was *combined* literary and *separate* religious instruction *free from the suspicion of proselytism*; here was Lord Stanley's System in full operation, *years* before it was announced by the Irish Government; here were in force the four categories of rules as to religious instruction—pastors, pupils, time, and place—such as we have already discussed (page 55), as sketched by Lord Stanley, and as carried out for many years under the National Board, until subverted by the Commissioners themselves.

Practice of Religious Instruction in Catholic schools.

The practice as to religious instruction is not uniform in the Catholic schools, but the following classes embrace all but a very small fraction of them:—(1) Those which close the business of each day with religious instruction; (2) those which open and close with religious instruction; and (3) a limited number, chiefly Convent and girls' schools, which have religious instruction intermediate with the ordinary business. In the great majority of the schools, *Saturday* is *nominally* set apart for religious instruction; convent schools, however, are all closed on that day, and in most of the cities and large towns, owing to markets, domestic duties requiring the senior scholars to remain at home, and the desire of the Teachers to appropriate the day to their own affairs, the schools are either closed or the attendance is merely nominal.[1] In the *vast majority* of the schools the religious instruction consists of the elementary Catechism only, and as a mere *rote* lesson, but including neither public prayer nor devotional exercise of any kind. In fact, besides the convent schools and a small fraction of girls' schools, under Teachers of a spiritual character, there is little Catholic tone or devotional

[1] Throughout the Connaught schools the attendance on Saturday is nearly as good as on the other days, and a portion only of the day is given to religious instruction.

Cause of non-Catholic tone of the schools.

spirit in the schools generally, especially in those under Masters. This arises from three leading causes: (1) the principle of the System itself, which banishes from every National School all instruction in the Catholic religion for several hours in the day; (2) the exclusion of Catholic instruction from all official recognition, and consequent absence of encouragement for Teachers to cultivate it; and (3) absence of all training of the Teachers as religious instructors: the two latter causes result immediately from the first. In Great Britain, where the schools, aided by the State, are *Denominational*, the arrangements for religious instruction do not necessarily fall within the province of inspection, but as the Inspector is of the same denomination as the pupils, Teacher, and Patron, and as each religious body—Established Church, Dissenters, Presbyterians, and Catholics—exercises a veto on his appointment,[1] *practically* religious instruction *does* fall within the scope of his examination, and the Reports of the Inspectors annually published with the Minutes of the Committee of Council on Education in Great Britain are, in this respect, a pleasing contrast to those of the Officers of the National Board in Ireland. This striking defect in the Reports of the Inspectors in Ireland, as compared with those in Great Britain, is thus referred to by Rev. Mr. Fraser:

> "In the Reports for Ireland, though often written with great ability, the subjects are necessarily limited; and when talent and experience indicate the power and the right to speak on some of the higher moral and religious bearings of the subject, there is often the most meagre and measured statement. In the Reports of the English Inspectors there is the fullest and freest discussion of every element—social, philosophic, and religious—affecting the general question."

In Great Britain, every influence connected with the school stimulates the religious zeal of the Teacher, and applauds its success, whilst under the Irish System, from the Programme of the attainments of the pupils, from the Qualifications of the

[1] The Committee of Privy Council on Education *presents* the Inspector for the acceptance of the religious body whose schools he is to inspect, and, after accepting him, each Bishop has the power to *suspend* or altogether *rescind* this permission to inspect the schools in his own Diocese.

Teachers, from the prescribed Course of the Training School, and from the Reports of the Inspector, religious knowledge and religious zeal are wholly banished, as elements which are officially *contraband.* It would be found, on inquiry, that whilst the National System ignores identification with the special religious instruction of the pupils, and recognises it only to restrict its action, as if illicit, a very large fraction of the funds granted for the administration, is squandered in clumsy provisions for circumstances wholly imaginary, and which are all but physically impossible. Under an administration thoroughly Protestant, the National System, in twenty-seven years, has wholly failed to secure *united* education, to any extent deserving the name, in three of the Provinces. Were the entire Protestant population, of the classes which usually frequent those schools, to attend, their numbers, except in towns, would be so small as to still leave the schools almost exclusively Catholic. Mr. Fortescue, M.P., admitted, in the House of Commons, that "*If there were no combined schools, there were no need of the fundamental rules,*" and, applying this principle, the fundamental rules affect, positively, only *one-fifth* of the pupils, *whilst their observance is forced upon all.* An acute Protestant writer, after quoting from the Reports of the Board for 1844 and 1846, states:

Why those restrictions are imposed.

Mr. Fortescue's Canon.

"Thus, *all* the schools of the National Board are, by a fiction of the imagination *to be considered united*, because they *might* be united. There is no hindrance to the union, save and except that the parties *do not choose to be united;* but the evidence of our senses, and the experience of years, tell us they *are* and *will be separate.* In *this sense*, two schools in the same village, opposite each other, without a particle of admixture, and exhibiting their separativeness in the most marked manner, may be satisfactory parts of a system of united education. And why? Because, says the Board, they are *bonâ fide* open to all, and though all will not enter them, still it is our care that they may enter them if they choose, and with a safe conscience."—W. D. Ferguson, LL.D., Q.C., "*National Education,*" 1858.

Dr. Ferguson's.

This writer, in pleading for a release for Protestants from the *non-compulsion rule* of the National Board, in order to admit the Church Education Schools to a participation in the Grants, says,

"I would seriously ask them, are the substantial interests of *thousands* to be sacrificed to secure this poetical justice to *units*? Will they, in order

to open the way for the attendance of these small minorities of one and two and three scattered Protestants in the schools of the Roman Catholic majorities, disregard the cost at which this very problematical advantage is purchased—the exclusion from a sound education of from 70,000 to 100,000 children?"

Rev. Dr MacIvor's.

Rev. Dr. MacIvor, another recent writer, but who takes a different view of the subject, states, that "It is not essential to the National System *to have*, but it is essential to it *to have provision for*, *united* education, and to maintain that provision." He pointed out that the Protestant minorities—thus, in Cork, 1 to 114, in Wexford and in Carlow, 1 to 63, in Kilkenny, 1 to 41, &c.—are at the mercy of the Catholic majorities, and that were the proposal to rescind the present rules carried, these would be sacrificed, as,

"Unless they receive instruction in common with the rest, *it is impossible to secure them any.* Vast sums of money might *build* and *endow* schools for the *threes*, and *fives*, and *sevens*, scattered everywhere about, but *no amount of money* or pains could keep such schools in operation. It requires *pupils* for a school, and a considerable attendance for a good school, as well as walls, books, and money."

Both Protestant supporters and Protestant opponents of the National System appear to exclude from consideration the religious principles and the rights of Catholics. In half the National Schools there is no *united* education, and only one-fifth of the gross attendance are in schools under Patrons of a different persuasion from themselves; yet, not alone are Catholics obliged to conduct their schools so as to make them acceptable to the minorities of ones and twos and threes of Protestant pupils, who are present occasionally, but little short of 1,800 schools which never had and never will have a Protestant pupil in them must be conducted as if Protestants were actually in daily attendance.

Illustrations of the blessings for which Catholics should be grateful.

Thus, in the County Cork, with its 474 National Schools and 65,000 pupils, 471 Protestant children attend 99 Catholic schools, and not alone must these 99 Catholic Patrons banish from their schools every vestige of Catholicity during the several school-hours, because of each of them being attended by an average of *five* Protestant scholars in the course of the

year, but the same must be done in the four times as many other schools attended by 50,000 Catholic children, exclusively! In the face of these facts there are to be found some persons—Catholics even—who laud this System *as a boon*, and one under which Catholics are treated on terms of equality with Protestants. We do not deny that the public money, granted for education, has been used by Catholics to do good, but from our souls we protest against *the present System* as one wholly anti-Catholic. A Protestant Inspector in a National School in the County Tipperary takes up a Catholic Catechism which he finds on the desk, and, in the presence of the Parish Priest and the Catholic Master, first holds it up, and then contemptuously dashing it on the floor, states, "*these are the things that are embarrassing the Board ;*" a Presbyterian Inspector in Mayo acts similarly, but adds: "*these are the trash I meet everywhere ;*" and in a school in Waterford, a Protestant Inspector, of conventual notoriety, in the presence of a Catholic Head Inspector, holds up a Catechism, found lying on the desk, for similar reprobation. This Protestant officer advised a Catholic Teacher in a Workhouse School not to teach the Catholic Catechism, and Mr. M'Creedy, the present Chief of Inspection, affirmed, at a public investigation in the same Workhouse, that the advice was well-founded, in the face of the Poor Law Regulations to the contrary.

Influences which have led to the dependence of the Teachers upon the State.

Considering the restrictive principle of the System in relation to religious instruction, and the anti-Catholic spirit in which it is administered, it cannot be matter of surprise that Catholic Teachers, whose promotion is entirely in the hands of the Inspectors, should fear to exhibit any appearance of religious zeal in the discharge of their school duties, or in their private lives any open participation in the active membership of the Catholic Church. The emancipation of the Teacher from clerical control is one of the aims of the System, and, misled by the pernicious influences to which they are subjected, too many of the Schoolmasters, in foolish conceit, have swerved from that allegiance and respect which are due to the Pastors, and not alone on the grounds of religion, but also as their employers.

The most experienced Catholic officers in the service of the National Board have observed, with pain, this gradual transference of the virtual direction of the Teacher from the Church to the State. Amongst the many causes for this may be mentioned that abatement of local support to the Teacher which followed from a diminished religious zeal in the school, owing to its becoming rather a State than a Parochial Institution, and the increased patronage which the development of the System has, at the same time, placed in the hands of the Inspector. Salaries, appointment of paid-monitors, gratuities of various kinds for their instruction, premiums for cleanliness, good-service bounties, retiring allowances, &c., have been largely increased, and their allocation being at the disposal of the Inspectors, the Teachers are placed in a position of the strongest temptation to transfer their deference from the poorer Catholic Patron to the non-Catholic or Catholic Inspector, who can shower his substantial favors alike upon the undeserving as well as the deserving. There are paid-monitors, by thousands, now appointed as an important auxiliary arm of the teaching power of the school, and these are selected from amongst the advanced pupils, *wholly irrespective* of the opinions of the Patrons, who are conceded a *veto*, only, on the appointment. From these paid-monitors the pupil-teachers in the District Model Schools are chiefly selected, and, after residence for *a year or two* in one of these institutions, are sent up to complete their course of training for *two years*, on Special Class, in the Central Institution. While a Paid-monitor, from twelve to sixteen or seventeen years of age, this Catholic lad had been the mere creature of the Inspector, who fined him, disrated him, removed him, promoted him, voted the Teacher a gratuity for his instruction, or disallowed it. At sixteen or seventeen years of age his Inspector sends him to a District Model School, where he is a *boarder*, under one or more resident Protestant Teachers, and his fellow-boarders, *in every case*, being of different creeds; the least objectionable aspect of their domestic life is the entire absence of distinction or notice of *any* religious practice

whatever as a portion of their daily personal duties. So trained, under State officers of different creeds, in an establishment which acknowledges neither ecclesiastical nor local control, aiding by day in *mixed* schools, nearly all of which are under episcopal ban, and in many of which the condemned *Scripture Lessons* are taught, in some of them to Catholics, and in all of them by Catholics; the Catholic Pupil-teacher, now eighteen or nineteen years of age, proceeds to complete his course of education, for the next two years, in the Marlborough-street institution. Thus are the professional aristocracy of the Catholic National Teachers now raised, the creatures of the State, brought up, at the most important period of their lives, apart from the Church, and, if preserved from indifference or hostility towards her, it is by supernatural means, and from no merit in the System under which they are trained. These being the most accomplished Teachers, obtain the best endowed situations under local Patrons, appointments in Model Schools, Colonial Offices, Clerkships, Organizerships, and, in many cases, Inspectorships.

Catholicity and Nationality imperilled.

Such multiform influences have visibly secularised the schools, banished from them a Catholic tone and unction, made not only the Teachers, but the more promising pupils look to the State rather than to the Church, and have established a dangerous authority over education, which threatens to sap the foundations of both Catholicity and nationality in Ireland. To those who might allege that these are mere speculative apprehensions, we answer first, that the agencies are unquestionably dangerous, and are eminently calculated to effect the end predicated, and next, we deny that they are mere apprehensions, and, in proof, shall submit an outline of some of the evils that have actually arisen, and are matter of notoriety.

Proofs stated.

Present non-National and National Catholic Schools.

First. The existing Catholic elementary schools which are not controlled by a connexion with the National Board are, as a class, a contrast to those under the National System. Compare the unconnected Christian Brothers' schools, or the

Convent schools with the connected Monks or Nuns' schools, as to religious freedom and religious efficiency, and the contrast is striking, although, owing to the uniform and counteracting zeal of these *religious*, the difference between both classes is here minimized, or reduced to what is due to restrictive influence alone.

Ante-National Catholic and National Catholic Schools compared.

Second. Those who remember the Catholic Parochial Schools, especially from 1826 to 1831, when the Catholic Book Society supervised them, can testify to the gradual laxity of religious tone which resulted from their connection with the National Board. Printed copies of the following programme of daily religious instruction, laid down, in 1826, by the illustrious Dr. Doyle, for the Catholic Parochial Schools of his Dioceses, which embraced portions of six counties, were posted and carried out in these schools, from that date until the establishment of the National System, in 1831:

Rt. Rev. Dr. Doyle's System.

"*The religious education of the children is to be thus conducted*:—In every school shall be provided, as soon as convenient, and kept carefully by the Master, at least one copy of each of the following books—The New Testament of Our Lord Jesus Christ; an approved Prayer Book; Reeve's or Gahan's History of The Bible; Fleury's Historical Catechism; The Evangelical Life of Christ; The Morality of the Bible, by Dr. Challoner; Gother or Dorrell on the Epistles and Gosples; The Imitation of Christ; Miss Herbert and the Villagers, by Miss Bodenham.

"On the opening of the school, the Master shall, after the blessing, and the invocation of the Holy Ghost, recite aloud, with the children assembled, the Lord's Prayer; the Hail Mary; the Creed; the Ten Commandments of God, as given at length, in the Abridgment of the Christian Doctrine; the Commandments of the Church; with the Acts of Contrition, Faith, Hope, and Charity, as found in the form of Morning Prayer. He shall next arrange the classes, and then (or in the evening, if he find it more convenient) hear, with the aid of his Monitors, the lessons of the Catechism, as committed to memory by the children. In the Evening, after invoking the Holy Ghost, and reciting the general confession, let the Master, *standing, with his head bare, and all the children in like position, read, from the New Testament, the Gospel or Epistle of the day*, as the same is pointed out in the Text, or Appendix, or, if there be not a Gospel or Epistle appointed for the day, let him read a chapter of the Gospels, or of the Acts of the Apostles, and, when he will have done so, and being seated with the children, let him from Gother or Dorrell, *read the commentary upon the Gospel or Epistle which*

had been read. Should the time employed in this instruction be considerable, *let the Master select a convenient time in the day to have read for the children*, by himself, or by a scholar selected by him, *a chapter from one or other of the several books above mentioned;* and let him also combine with the catechetical instruction in the more advanced classes, the History of the Bible, especially of the New Testament, from Fleury or Reeve, as well as the study of the morality of the Bible, out of Challoner, or in the other books before mentioned. Let the children, when possible, be provided with copies of those books. The evening exercise to close with a short act of thanksgiving, the Litany, or the anthem, "Hail! Holy Queen," in honor of the Blessed Virgin."

We now ask in how many of the thousands of National Schools in Ireland is there carried out such a course of Catholic instruction and religious discipline as this, which numbers can testify, was in full force throughout that extensive diocese thirty-two years ago? But it may be said that, under Catholic Patrons, all this admirable course of instruction is still possible, and, therefore, that the decline in its application should be traced either to change of opinion, or to diminished zeal on the part of the spiritual authorities, who have failed to enforce it, and not to the National System which permits its full operation. Theoretically this is, to some extent, correct, but *practically it is fallacious.* The gradual working of the System has, as already explained, withdrawn the school from under the Church, and the Teacher from under the Pastor, and religious instruction being merely permitted by the State, the interest felt in it by the Teacher has abated in proportion as his dependence on the State has increased. Catholic Patrons and Teachers were soon made sensibly aware that the System was non-Catholic, its further development proved to them that its restrictions were, in effect, anti-Catholic, and, at length, the National Board introduced new rules which subverted the original System, and made it evident to Catholics that these changes were introduced to second the designs of Protestants to proselytise the Catholic children. It is well known that Right Rev. Dr. Haly, late Bishop of Kildare and Leighlin, was, from the first, a most cordial and warm friend to the National System, but its adverse working, in several parts of his Diocese, at length elicited from him the

following protest[1] in a letter addressed to the Board, dated 24th April, 1850:

"I have become recently aware that the rules of your Board, now applicable to what you term 'non-vested schools' *afford, under Protestant Patrons, such facilities for proselytism, as to render them unsafe for Catholic children to resort to.* In this light you are yourselves, I believe, aware that these rules are now regarded by many Protestant Clergymen, who, after so many years opposition, are now joining your Board. In conclusion, I cannot but give expression to my surprise and regret that, apparently with no other motive than the extension of your System, *you should have broken faith with the earliest supporters of the Board, and justified to our Catholic population the distrust and suspicion with which they regard any act of the Government, which, with the apparent design of benefiting them, interferes with their education in religion.*"

Decline in circulation of standard works for Catholic instruction.

Third. Catholic literature has most seriously retrograded in Ireland, by the operation of the present System of Education. Small and cheap books of a devotional character have been multiplied, but standard works of religious instruction, suited to the young, are less in circulation than they were thirty-five to forty years ago, the population being much the same, but the circumstances of the people much improved, and the means of education greatly extended.

Prohibition of Catholic symbols in National Schools.

Fourth. The Catholic schools are denuded, within and without, of every emblem which would associate them with their object, and, whether for purposes of devotion or instruction, every statue, picture, symbol, or illustration, which might be considered directly or remotely Catholic, is banished from their precincts.

The sacred and Œcumenical Council of Trent, in its twenty-fifth Session, decreed:

"And the Bishops shall carefully teach this,—that, by means of the histories of the mysteries of our Redemption, portrayed by paintings or other representations, the people are instructed, and confirmed in (the habit of) remembering, and continually revolving in mind, the articles of faith; as also that great profit is derived from all sacred images, not only because the

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[1] He thus illustrated the warning of his great predecessor, Dr. Doyle, who, in the Pastoral to his Clergy, in December, 1831, stated—"Should bad men succeed to the present Commissioners, and *attempt to corrupt the education of youth, we are not dumb dogs who know not how to bark.*"

people are thereby admonished of the benefits and gifts bestowed upon them by Christ, but also because the miracles which God has performed by means of the saints, and their salutary examples, are set before the eyes of the faithful; that so they may give God thanks for those things; may order their own lives and manners in imitation of the saints; and may be excited to adore and love God, and to cultivate piety."

Irish Official Calvinism.

A rigid Calvinism has been forced upon the Catholic youth of Ireland. The Cross which our fathers raised by the way-sides and planted at the most frequented points of their thoroughfares is prohibited within and without schools in which its mysteries should be taught.[1] Illustrations of the great truths of Christianity to be found upon the hallowed monuments which, for much over a thousand years, have been preaching the faith first delivered to our fathers, are forbidden, even as object lessons, whilst Natural History and Physical Science scatter round the walls of the school models, apparatus, maps and diagrams designed to expound their laws and explain their phenomena. Some few of the Catholic schools have the venerated image of the Mother of God, but either under lock in a closed press, or concealed by thick opaque drapery, and uncovered only at the hour set apart for religious instruction. From the corridors and passages leading to Convent schools, from the recreation grounds of Catholic Orphanages, from all their precincts and the approaches to them, the National Board has banished every symbol and representation of Our Redeemer, of his Blessed Mother, and of the Saints. Lately the exhibition of *religious medals* on the persons of the Catholic girls in some of the Convent schools, was forbidden, and the following official letter directs that in a Catholic school in the County Armagh the Parish Priest shall direct the children not "*to bow themselves*" when the clock strikes:

Education Office, Dublin, 19th Nov., 1858.

Sir—The Inspector having stated in his Report of a visit made by him to the Crossmaglen Female National School on the 20th September last, that

[1] The new Code of 1855 has, "No emblems or symbols of a *denominational* nature shall be exhibited in the school-room, during the hours of united instruction; nor will the Commissioners, *in future*, grant aid to any school which exhibits, on the exterior of the building, any such emblems."

"*at the close of each hour, as the clock strikes, the children bow themselves,*" we are to call your attention to the *violation of the Rules of the Board involved in this proceeding.* Rule 10, Sec. 4, states that "the reading of the Scriptures, either in the Protestant Authorised or Douay Version—the teaching of Catechisms—Public Prayer—and all other Religious Exercises, come within the rules as to religious instruction;" and Rule 12 prescribes, "that religious instruction, Prayer, or other religious exercises may take place at any time before and after the ordinary school business (during which all children, of whatever denomination they may be, are required to attend), *but must not take place more than once at an intermediate time, between the commencement and the close of the ordinary school-business.*

Requesting that you will be good enough to have those rules *strictly* observed in future,

We remain, Sir, your obedient servants,

MAURICE CROSS, } *Secretaries.*
JAMES KELLY, }

Rev. M. Lennon, Crossmaglen.

The galling and disgraceful character of these restrictions upon Irish Catholics can best be understood when the circumstances of Protestants and Catholics in the schools aided by the State in Great Britain are considered.

British Official Catholicity.

Numbers of the Protestant National Schools and some of their Training Colleges in England are surmounted by the Cross, and neither within nor without the educational buildings of any religious community is there any restriction whatever upon the use of religious symbols. Scriptural prints and religious illustrations abound in the Protestant schools, and a Society for the Diffusion of Christian Art, which numbers Protestant Peers and Prelates amongst its members, has published copies of some of the works of the great Catholic masters, and which are used in those schools. In December, 1847, the Catholic schools in England were admitted to a participation in the Public Grants for Education, and the thoroughly Catholic principles of this connection may be understood from the last of the General Regulations, drawn up by the Catholic Poor-School Committee, and which are sanctioned by the Catholic Bishops in England:

"10. Every school receiving aid from the Committee, if placed by its Managers under the *especial patronage of our* BLESSED LADY, may, by application to the Secretary, obtain a present of *a beautiful image, prepared expressly for that purpose.* In addition to grants of money, the Committee

have undertaken to present to *every school* aided by them, and placed by its Managers under the patronage of our BLESSED LADY, with a beautiful image of the *Madonna*. This image has been universally admired, and will, it is hoped, increase the devotional element, in the schools which have applied for it." And it is added—"At a time when our schools are newly admitted to privileges alike shared by members of *various religions*, it is right *openly to avow that Catholics*, while they cherish love to all men, yet *can never, in the education of their children, abandon or conceal the distinctive truths of their faith. Of this determination, the Committee's Madonna is a very appropriate symbol.*"

Besides this statue, specially prepared for the Catholic schools, Mr. Henry Doyle, the eminent Catholic artist has, on the suggestion of the Bishops, prepared a series of religious designs for schools, and the Committee express a hope,

"That the children in the Catholic schools will, by these pictures, be gladdened in heart, instructed in religion, and stimulated to saintly deeds; and that the blessed saints, whose honor they are designed to promote, may award to the Committee and their labours, a share of their powerful intercession."

These regulations, which are in full force in the Catholic schools, under the Committee of Council on Education, throughout England, Wales, and Scotland, were quoted, in terms of the warmest approbation, by Mr. G. A. Hamilton, M.P., in moving an Address to the Crown, praying for certain modifications in the National System of Education in Ireland, in order to prove the strong desire of Catholics in England for a decidedly *religious* education for their children.

Fifth. Contrary to the general impression abroad, several of the Catholic Teachers, owing to all these influences, lost their faith and became perverts. Apostacy.

Instances of the kind are not very numerous, but some cases occurred in Cork, Waterford, Limerick, Galway, Mayo, &c.; and, at present, the Head Master of the Coombe Proselytising Ragged Schools and his wife are examples of this unfortunate class. In some instances, in which the Catholic Clergy removed a Teacher, the Protestant Inspector lent his active sympathies, and procured a situation in England, where the perversion of the party was fully effected; and, we are informed, that the same

Inspector unsuccesfully suggested this course to other Teachers, as their best means of support. Another party, who became a pervert in a National School in Limerick, whose Patron is a liberal Protestant Peer, was followed in his apostacy by two of his pupils. In his evidence before the House of Lords, in 1854, Rev. Dr. Trench stated:

"I have a perfect recollection of the fact that two or three cases [of a change of faith on the part of Teachers of National Schools], which were well authenticated, have come before me from time to time. I remember that the Teachers were dismissed by the Roman Catholic Priest on such a change of their religion."

In the County Waterford a young Catholic Teacher in a National School, under a Protestant Patron, became a Protestant; Dr. Newell, his Head Inspector, on learning the fact, lost no time in putting himself in communication with Professor Sullivan, of the Central Training Institution, in order to suitably provide for the proselyte, and active interest thus openly evinced by these influential parties to make comfortable provision for *apostates*, must exercise the most baneful influence over the whole body of Catholic Teachers, whose promotion is in their hands. The Catholic Teachers further have witnessed pervert Inspectors placed over Convent and other Catholic schools—as Messrs. Finn and Sheridan, of past days, and Messrs. O'Callaghan and Savage at the present time—they saw the Priest, under whom, for nineteen years, thousands of Catholic Teachers were trained, become a pervert, and contracting marriage with one of the Catholic young women who were under his instruction, as Professor; they observe books for Catholics written by perverts; they see leading clerks become perverts in the Central Office, and other perverts raised to confidential positions of the highest rank in the same department; they witness perverts, and the wives of Scripture-readers, selected as housekeepers to superintend the domestic life of young Catholic Schoolmistresses while in training; and, when all these baneful examples are superadded to the pernicious working of the System in other respects, it is matter for deep

gratitude that Providence has restricted the evil results within such moderate limits as it is given to us to see in the external lives of the parties affected.

Distribution of Protestant Inspectors.

Another point deserving of notice is the local distribution of the Inspectors, as to creed, though where the aggregate of Catholic pupils is to the Protestants as 7 to 1, and yet that the number of Protestant Inspectors is somewhat more than that of Catholics—anomalies in the allocation of a staff so composed are unavoidable. We find that in *twelve* of the thirty-two counties, there are stationed 22 District Inspectors, of whom *not one is a Catholic.* These twelve counties embrace Antrim, Armagh, Down, Fermanagh, Londonderry, Monaghan, Tyrone, Carlow, Kilkenny, Sligo, Waterford, and Limerick, and the number of Catholic pupils in the National Schools of the twenty-two Districts, in charge of these non-Catholic officers, is 130,000. Again, apart from these, there are Protestant Inspectors stationed at Letterkenny, Bailieboro', Ballinasloe, Galway, Roscommon, Tralee, and Dunmanway, the schools of which Districts contain few Protestants, and in the aggregate attendance in all of which the non-Catholic pupils do not exceed *one or two per cent.* of the total number of pupils in them. In Great Britain, Catholics, who are a small minority in the general population, have obtained public grants in aid of their schools with the right of Catholic Inspectors, who "cannot be appointed without the previous concurrence of the Catholic Poor-School Committee," and, even when appointed, the Bishop of each Diocese has power to suspend or prohibit the visitation of any Inspector, to whom he may see cause to object. These terms are in painful contrast to the existing relations between the Catholic Church in Ireland, and the Inspectors of Catholic Schools, amongst whom are nominal Catholics who are open infidels, Perverts, Arians, Methodists, Presbyterians, and Anglican Protestants, over whose appointment, official conduct, or removal, the Catholic Hierarchy are invested with no more right of control than they are over the Admiral of the Fleet, or over the Lord Chancellor.

British System.

Recapitulation of Propositions.

From these statements the following conclusions, in reference to the moral and religious education of Catholic children in the ordinary National Schools under Catholic Patrons, are fairly drawn:

Two thousand schools have none but Catholic pupils.

First. That in more than half the Catholic schools, none but Catholic pupils ever attend,[1] nor are there any others but Catholics in many of the localities, and, therefore, the restrictions which the rules of the National System impose on such schools, in regard to religious instruction and religious training, are unnecessary, as a protection to *absent* Protestants, and vexatious and most detrimental to the highest interests of the Catholic children.

One thousand Catholic schools with *small minorities* of Protestant pupils.

Second. That, although in several of the schools there is a small number of Protestants occasionally in attendance, this forms no reasonable ground why Protestant *minorities* of *ones*, and *twos*, and *threes*, should *enforce* upon the vast Catholic *majorities*, their Teachers, and their Clergy, a mode of conducting their schools so far *Protestant*, as to be rigidly *non-Catholic.*

How would the Protestants of England, or the Presbyterians of Scotland, or the Dissenters of Wales, feel, if, upon the dispersion of Catholic minorities through their schools—as there is very generally—they were asked, or rather, were *compelled* to abandon, or to exclude the *distinctive* religious character of their school management, in order to suit them to these Catholic minorities? Nor does this illustration exhibit, by parallel, the full force of the Irish case, owing to the marked difference between Catholics, who have a *positive*, and Protestants who have only, or mainly a *negative* religion. No state, how liberal soever, can provide for *extreme minorities*, and if the theory were forced to its limits, the Mormons of Belfast, and the Jews of Dublin

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[1] Of 4,269 schools which furnished returns to Parliament in 1853, there were 1,740 attended by Catholics only, and 119 by Protestants only; there were six which had Catholic and Protestant pupils in equal numbers in them, 653 with Catholics in a minority, and 1,745 with Protestants in a minority. Of these 1,745 schools, there were 141 where the Protestant minority were only *one per cent.* of the whole attendance, 218 where they were *two*, 444 where they were from *two* to *five*, 316 where they were from *five* to *ten*, 271 where they were *ten* to *twenty*, and 355 where they were *twenty* to *fifty* per cent. of the entire of the pupils in attendance. At present there are 5,337 National Schools, in *half* of which there is no *second* denomination of pupils; and over *two thousand* of these are Catholic Schools, that have no Protestant pupil in them.—*See Table in Appendix.*

ought, by their presence in the Model Schools in these towns, control the Christian character of the education. France civilly recognises, besides the Catholic religion, Lutherans, Calvinists, and Jews, but, unless in numbers sufficiently large to form a distinctive school—when aid would be granted for such,—their children must go to the ordinary schools, or let their respective religious bodies otherwise provide for their instruction, and, surely, with the vast funds of the Established Church in Ireland, the mass of the landed property in Protestant hands, and a clergy not over-worked with the duties of large congregations, means, zeal, and time might be spared to secure education, in rural localities, to the few juveniles of their faith, without exposing them to the contagion of Catholic sentiments, and affording by their presence a pretext for the restraints imposed on Catholic education.

A few hundred Catholic schools with large Protestant minorities.

Third. That in schools where the Protestant minority is considerable, a separate school should be provided for them, and leave both the Catholics and themselves free to carry out their respective systems of education.

Restriction of Religious Instruction as to *time* and *Books.*

Fourth. That the restrictions imposed upon the Catholic schools as to set hours for religious instruction, and its total prohibition at any other time, the exclusion of all books used in its inculcation except at these times, the heavy fines, reprimands, and other punishments which departure from these rules involves, and the non-recognition of moral and religious efficiency in a school as an element in estimating a Teacher's character and salary, all act most injuriously against the religious education of the Catholic youth.

Prohibition of symbols.

Fifth. That the prohibition of all religious representations, emblems, and illustrations of a Catholic tendency, on the exterior and the interior of Catholic schools, is a *Protestantising* of the Catholic youth in the very places where, next to the Church, they should be surrounded with those objects of veneration which excite devotional feeling, suggest religious instruction, and familiarise the plastic mind with the touching symbolism of the Church.

"The sign of the cross," "silent prayer," "bowing," and "Medals."

Sixth. That forbidding the use of "the *sign of the Cross,*"[1] the practice of a momentary silent prayer, and even

[1] His Eminence Cardinal Wiseman, when under examination, in 1836, before the Committee of the House of Commons on Education (in Ireland), dwelt on the disadvantages that strangers labour under in Italy, from inability to enter into intelligible conversation with the natives; and the following

of the children "*bowing themselves*," as also the recent order to denude the persons of the pupils of the little medals which piety and religious affection endear to them, are the clearest proofs that sound, sign, or sentiment, which refers, however remotely to Catholicity, is attempted to be banished from the lips, the persons, and even the hearts of the youth of this country, during the chief part of their daily school life.

Protestant staff of Inspectors.

Seventh. That these adverse influences derive increased force from the Protestant staff of Inspectors, who, in point of relative numbers, are *seven-fold*, and in point of power, *twenty-fold* the Catholic officers.

Aggression increasing.

Eighth. That these aggressions upon the rights and the feelings of Catholics have rapidly increased within the past few years, and that the conduct of several of the officers of the National Board—some few of them professing the Catholic religion—in carrying out the Board's instructions, is highly disedifying to the children, offensive to the Teachers, and a gross outrage on the Catholic people.

Attempt to annul the covenants in Trust-Deeds.

Ninth. That, blinded with the habitual exercise of uncontrolled power, and presuming on the patient endurance of the Catholics, the National Board has not hesitated to insolently command Catholic Patrons to abandon, at their dictum, a religious privilege secured to them by covenant, in legal deeds, for the last twenty-one years, and under which they have been exercising this privilege during all that period, with the full knowledge, and, until 1856, with the approbation of the Board. This privilege—to have religious instruction during *any* of the *school-hours*—was granted to the Presbyterians, in 1837, but

illustration given by him shows at what stage of his instruction a Catholic child learns the "*sign of the Cross*:"—"Were you to ask an Italian child, '*Sai l'alfabeto?*' he would look surprised, and say, no; but just say to him, '*Sai la Sante Croce,*' and he would answer, yes, sir. '*La Sante Croce*' means the alphabet, because the book in which the alphabet is taught *begins with the sign of the Cross.*" The First Book of the Christian Brothers copies the same Catholic practice; and most persons are aware of the origin of the localisation of the Bookselling trade at Criss-Cross Row, Paternoster Row, Ave-Maria Lane, Amen Corner, &c., near St. Paul's, London.

when it was found that Catholics availed themselves of it pretty generally, the Board made a rule forbidding this practice, and attempt, in defiance of the security of a legal instrument, *to intimidate* Catholic Patrons to abandon it.[1]

Past and Present condition of Catholic schools compared.

Tenth. That, comparing the Catholic Parochial Schools, which were established and organised under the Prelates, *before* the introduction of the National System, their arrangements for religious instruction, and the excellent works used in imparting it, with the *present* condition of the National Schools—even those under clerical Patrons—there is a manifest decline, in these respects, which can be accounted for only by the injurious operation of the National System, upon the religious element in the schools.

Cause of diminution of local support to schools.

Eleventh. That the diminution of local support, by fees and subscriptions, to the Teachers, has mainly arisen from weakening and severing the connexion between the Church and the School, and, for deriving more than two-thirds of their income from the State, the Teachers have practically become *an organised educational police*, whose conduct and opinions are seriously affected by the State officers, of all creeds, upon whom they are dependent for promotion.

State has obtained the appointment of the Teachers, *as a class.*

Twelfth. That the State, by the gradual multiplication of Paid-monitorships, and Pupil-teacherships, and the extension of its Central and District Model Schools, has virtually taken the appointment of Teachers into its own hands; it has a monopoly in the selection of the youths who are most likely to become Teachers, it trains these persons, up to manhood, and Catholic Patrons are now partially, and soon will be wholly restricted to this supply from which to obtain Teachers.

Mode of Training dangerous.

Thirteenth. That the influences under which these young persons are so brought up and trained are highly dangerous, that the relations between the schools and non-Catholic Inspectors are injurious, and that, in some of the cases in which Teachers became open apostates, they received active sympathy from officers in authority over them.

[1] See the discussion of the Trust-Deed question, in subsequent chapter.

Duty of Irish Catholics to demand Catholic schools, as granted in all other parts of the Empire.

Lastly. That, considering the complete freedom in religious education enjoyed by the Catholics, in common with those of all other creeds in Great Britain, several striking examples, of which have here been detailed, and the successful establishment of Catholic schools throughout Upper and Lower Canada, Prince Edward's Island, Malta, Australia, and the Colonies, the Catholics of Ireland have just and ample grounds upon which to demand the abolition of the present System, that has worked so injuriously to their interests, and the substitution of one under which the sole condition of aid from the public funds will be the supervision, by the State, of secular education.

CHAPTER XI.

THE PRACTICE OF RELIGIOUS INSTRUCTION IN SCHOOLS UNDER CATHOLIC PATRONS.—CONVENT SCHOOLS AND THEIR GENERAL TREATMENT.—SECTION V.

Lord Stanley and Convent schools in 1832.—Number of and attendance in those schools.—Salaries granted to them on the same terms as to all other schools, up to 1839.—Average salaries to ordinary schools increased over two-fold, while in twenty-seven years those to Convent schools have been increased little over one-tenth.—Special character of Convent schools.—Almost exclusively Catholic attendance.—Absurd and harrassing restrictions imposed on Religious Instruction and training.—Distribution of Inspection Staff in relation to Convent schools, and character of some of the Officers brought into contact with these Catholic Institutions.—Evidence of Protestant Commissioners and Protestant Secretaries, as to the superior excellence of the Convent schools.—Evidence derived from the Endowed Schools' Commission.—Recent regulations of the Board to restrict the spread of Convent schools; all aid now denied to Monks' schools.—Fifty thousand Catholic children in Monastic and Conventual schools not National, and a like number in those connected with the National Board; importance of these schools.—Archbishop of Tuam's schools.—Conclusion.

Lord Stanley and Convent Schools.

THE sixth and last class of schools to be noticed are those under Monks and Nuns. Some of the very earliest applications (February, 1832) for aid from the National Board were in favor of Nuns' schools, and, in his evidence, in April, 1837, before the House of Commons, Rev. Mr. Carlisle stated:

"As soon as applications came from schools of that description, we felt a difficulty as to how we should proceed, and what the Government wished on the subject, we had a communication with Lord Stanley, and *the unanimous opinion of all present, his Lordship included, was, that it was desirable we should receive those schools, to bring them under our rules.*"

At the date of that evidence there were twenty-six National Schools under Nuns, eighteen under Monks, and two under the patronage of Monks, but not taught by them. All these Nuns' schools, except two, are yet on the Roll, but all the Monastic

schools, with three exceptions, have long since been withdrawn. The Christian Brothers in Dublin, Waterford, Dungarvan, &c., were early in placing their schools in connexion with the National Board, but they withdrew them soon after, and, from 1837 only one of their schools—Ennistymon, County Clare—had been in connexion with the Board, and this was also withdrawn some time past. At the present date, there are 112 Monastic schools under inspection, taught by the members of 104 different communities; and of the 112 schools, five only are under Monks—Killarney, and two in Cork City, under Brothers of the Presentation—and Galway and Tullow, under Patrician Brothers. From the expensive circumstances of the erection and support of Conventual Establishments, increase in their number and extension must be slow, and while the number of ordinary National Schools has increased four-fold since 1837, the total number of Convent and Monastic National Schools has little more than doubled. These 112 schools are scattered through 28 of the 32 Counties, and the Religious communities that superintend them include branches of most of the Orders in Ireland. These schools are attended by nearly 50,000 pupils, and we shall first call attention to the exceptional treatment of them by the Board, in reference to grants of salary.

Statistics of Convent Schools.

In his evidence before the House of Commons, in 1837, Dr. T. F. Kelly, Secretary to the National Board, stated (Q. 2783) that "*salaries to Monastic schools are given in strict conformity with the Rule of the Board, which is £10 for each 100 children" on the Roll.* This *Capitation rate* continued, with slight modification, in all the National Schools generally, up to 1839, when *classification* of the Teachers was introduced, and this, for the first time, made the grant of salary to Teachers depend, not upon the number of pupils taught by them, but mainly upon their *personal* scholarship, with occasional consideration of their skill in imparting it. This Rule, at once, excluded the Convent and Monastic schools from its advantages, as it could not be expected that the members of the communities would submit to its provi-

Grants to Convent Schools.

sions. The salaries, in this new scale, were increased at different times, so that, at present, they are, at an average, more than double what they were twenty years ago. Upon the urgent recommendation of some of the Catholic officers of the Board,[1] the scale of grants to Convent schools was increased in 1850, since which date, it has continued unaltered, notwithstanding the repeated augmentions which have been made to the salaries in all other schools. The grants to Convent schools are still made on a *per centage* of scholars, but scholars in the *average daily attendance* only, unlike, as formerly, a per centage upon scholars *on the Roll, at any time during the year*. The injustice done to the Ladies of the Convents and to the Monks may be understood from the following abstract from the last published Report (1856) of the National Board. In the aggregate of the 4,854 *ordinary* National Schools, throughout Ireland, the salaries *average* £49 to each 100 pupils in daily attendance; in the 117 Convent schools the salaries *average* £22 6*s*. for each 100 pupils in daily attendance, the average grant to all the ordinary schools thus being 2¼ times that to the Convent schools. These numbers serve to indicate the disfavor and injustice extended to the Convent schools, since 1839, before which date grants were given to all schools on a uniform scale; and, while the grants of salary to the ordinary schools have been augmented fully *two-and-a-half fold*, those to Convent schools have been increased by little over *one-tenth* of what they were 27 years ago. Nor is it in the matter of salaries alone, but in every other item of grant—free stock books, number of paid-monitors, cost of inspection, training of Teachers—the Convent schools are unjustly treated by the Board. It would be found that the 117 Convent schools have as numerous an attendance of pupils daily (23,309) as 588, or *five times* as many ordinary schools in the three Counties of Antrim, Armagh, and Fermanagh; whilst the grant of salary

[1] See Reports of National Board (1849 50), for scale recommended by Mr. Kavanagh, Head Inspector; also, this officer's interesting Reports of the working and influence of Convent schools—*Reports*, vol. iii. p. 156, and vol. iv. p. 147.

to the former is £5,198, and of free stock books, £241, and to the latter, £12,747, or $2\frac{1}{2}$ times the salary, and £438, or near twice the amount of free books.

Special character of Convent Schools.

We have not assumed, in this comparison, that the Convent schools have any *special* claim, upon the ground of the number, zeal, and qualifications of their Teachers, upon the expense incurred in providing school-buildings, furniture, and fittings of the first order, or, above all, upon the effective character not only of the literary and moral, but of the religious and industrial education imparted—we have regarded them as *average* schools, claiming *average* rights. They educate *one-fifth* of the Catholic girls in all the National Schools, from their pupils they supply more Teachers than the aggregate of the Model Schools under the Board's own management, many of them are not only admirable *Model*, but excellent and inexpensive *Training* institutions; beside these, there are few *Industrial Schools* deserving the name, in Ireland, their cleanliness, order, and discipline cannot be surpassed, and, gathered under the roof of "the household of the faith," all nurtured according to their special necessities, are the children of the beggar and of the burgher, the little ones of the man of toil, and of those of opulent trade.

Convent Schools almost exclusively Catholic.

These schools have, from the first, been virtually Catholic schools, and not alone from their peculiarly religious associations, but also from the fact, that, with very few exceptions, in all the towns in which they are situated, there are Protestant schools. In 1837, the 46 conventual schools had only 17 Protestant pupils on their Rolls, and, in 1853, the Parliamentary Return shows that there were then, in 103 Convent schools, 44,157 pupils, of whom only 41 were not Catholics—or one Protestant to 1,073 Catholics—and 94 of the 103 schools were exclusively Catholic. In point of fact, these schools are in no sense more exclusive or denominational than are any of the other Catholic National Schools in their vicinity, or than numbers of Protestant and Presbyterian National Schools that never had, and never will have a Catholic scholar. To protect these forty-one Protestant pupils, in the nine Convent schools, the Nuns and

Restrictions upon Religious Instruction.

Monks in *all the Convent schools* are obliged to register, at least *four times in the year*, the religion of the 44,000 Catholics; to exclude all religious instruction, religious prints and emblems, religious exercises—mental and bodily,—and religious books, from the school, for not less than *four* hours each day. The Nuns must suspend a printed card, in *each* school-room, to indicate whether the pupils are engaged in *Secular* or in *Religious* Instruction, the specific time for and nature of the religious Instruction, which can be given *once only*, at most, within the hours for secular instruction, must be set forth on an *Occupation Table*, hung up in the room, and before a catechism is produced, a knee bent, hands joined, a statue or a print uncovered, or medal exposed, the Nuns must *ring a bell*, exhibit the tablet, "Religious Instruction," and "*announce, distinctly, to the pupils* that the hour for religious instruction has arrived," care having first been taken to remove from the desks every secular book, and all this, in order to protect and enable to withdraw *imaginary* Protestant children, one of whom, in twenty-seven years, never attended the vast majority of the schools.

Inspection of Convent Schools.

From the first, the Convent schools have been the object of marked suspicion and mistrust,[1] on the part of most of the officials of the Board, and of this the Report on the Youghal case affords the clearest proof. Of the 112 Convent schools, at present in connexion with the Board, 41 only are under Catholic Inspectors, of the other 71, in twenty cases, *both* the District and the Head Inspectors are Protestants, and in thirty-seven cases the District Inspectors are Protestants. The tone which some of these officials assume, in relation to the Ladies of

[1] In his evidence, in 1854, Professor Sullivan states, "Before and after school, for an hour every day, and all day on Saturdays, the [Newry] Nuns instruct the children in the Catechism, and in the principles of their religion. But, *if the school were not National, they would never cease inculcating the doctrines and dogmas of Catholicity, and few books with liberal principles would be put into their hands.*" See examples of the *liberal* principles with which the connexion with the Board familiarises them, as contained in Dr. Sullivan's *Dictionary*, already noticed, page 49.

the Convents, may be understood from the correspondence laid before the House of Lords, in the case of the Youghal Convent school, from which it appears the Protestant Inspector complains that, after his inspection of the schools, he "was kept waiting a considerable time for the Superioress of the Convent, and then got for answer that she could not see him, as she was at dinner." We find that the Inspector remained *one hour*, beyond the time prescribed for the closing of the school, during which he was attended by *two* of the ladies, "although," as stated by the Superioress, "other duties required their attendance in the Convent;" yet, he complains, in an official Report, because the Superioress did not leave her dinner to attend him. A Protestant Head Inspector is said to have forgotten the simple courtesy of removing his hat, in the presence of the Nuns, while inspecting a large Convent school in Dublin, and a Catholic Inspector, in a central county, declines to extend to the Ladies of the Convent, in his observations in the *Suggestion Book*, any other designation than that of *the Teachers*, a designation which they may be proud to merit, but the official insolence that would deny them any of the usual Catholic terms—Nuns, Religieuses, Ladies of the Convent, Sisters of Mercy, &c.—and bring them under the phraseology of the liveried servants of the State is transparent. In a Convent school, near Dublin, the day of inspection was always a day of terror to the children, some of whom would hide under the desks, and some desert the school, to escape the coarse and scowling manner of the Inspector, the more painful to them from its contrast with the gentleness of those under whom they were daily taught, and this conduct was officially reported to the Board. The Ladies of several Convents have complained of the want of courtesy, and the uncalled-for strictness of some Catholic Inspectors as well as of non-Catholics, and have expressed a desire to have *Protestants* and *gentlemen* sent instead of some Catholics. When a Catholic Inspector desires to make official capital, the Convent schools are known to be his surest investment, as it is well understood that the professing Catholic, who can

treat with indifference and undue severity the Ladies of the Convents, is qualified for any office to which it may be desirable to appoint a nominal Catholic as a necessary ornament on the Staff. One of the most artful ways of effecting this object is, first to ascertain that some faults might, perhaps, be found with a Convent school, then report on the school, evading the point, but write with it a *private* letter, or better still, call to the Office, complain of the peculiarity of the position of a Catholic, and request that the Protestant Head Inspector be sent down to report on the case. The recent Report on the Naas Convent school affords a striking illustration of such tactics. The Catholic Inspector[1] called in the Protestant Head Inspector, but the zeal of both gentlemen embarrassed even their Masters, and after the Board had obtained explanations from the four Inspectors who had had the District in charge for sixteen years previous, they were put to shame in reference to the charges trumped up against the Convent school, by these two officious gentlemen. Dean Swift, with all his inveterate hatred of mathematics, utterly failed in the attempt to ridicule their study, owing to want of sufficient knowledge of the subject, as, in ridiculing the pedantic Brobdignagians, he makes them serve up their puddings in the shape of *cycloids*. Dr. Newell was equally unfortunate in his Iconoclastic raid upon the symbolism in and about the school of the Convent of Mercy, Naas, jumbling together, in his Report, matters officially contraband and non-contraband—and of every degree of certitude, from deep belief to the extreme

[1] A very near relative of this young gentleman had also been an Inspector, and in the course of his visits to one of the Convent National Schools, he *seduced* one of the Monitresses. When the evidences of the crime had revealed themselves, an inquiry was held by the Board, but the Inspector was removed to another district, merely; an ecclesiastic, in that diocese, however, protested, and threatened to publish the facts, if the party were not removed from a position which might afford him a similar opportunity, upon learning which, the Board intimated to the Inspector that it would be more prudent for him *to resign*, which, accordingly, he did, but the present young gentleman, who manifests such anti-Conventual zeal, was, at once, appointed as a junior clerk in the Education Office, and was soon promoted to the rank of Inspector, from which he expects early advancement, through his Protestant superiors, who are fully aware of his open contempt for some of the distinctive doctrines of the Catholic Church.

of possibility—so that his employers commended his zeal, but, deploring his ignorance, were forced to abandon his Report against the Nuns. A Harmonium, found at a school door, was reported as a violation of the Board's Rules, because it was opposite the private Chapel of the Nuns, at the remote end of the corridor, and might, *possibly*, be used to *accompany* the religious services therein; statues stood here and there along the passages, but the Head Inspector was unable to say whether they were Christian or Pagan, saints or sinners, designed as objects of drawing or of devotion.

Character of some of the Inspectors.

Some of these Arian, Methodist, Presbyterian, and Protestant Inspectors had never set foot within the precincts of a Convent until they went in, armed with official authority, to make such inquiries into the religious economy of the schools, as their ignorance of, or antipathy to Catholicity might suggest; one doffed the uniform of a policeman to don that of school-Inspector, and, from the rude din of the barrack and the coarseness of its daily life, was, without further training, placed over *four* Convent National Schools, and brought into association with the ladies who preside over them. In another District, a Protestant, who had been a Catholic up to his entering Trinity College, whose parents and all whose family are Catholics, is the Inspector in one of the most thoroughly Catholic Cities in Ireland, and with six Convent schools under his superintendence. His immediate predecessor, in the same District, is son to an Inspector, whose gross misconduct in relation to a Convent in the vicinity led to his compulsory resignation; his predecessor, in the same District, was removed from it on most serious grounds, but to another District where he has charge of several Convent schools; his predecessor again was removed from this District, *the Convents having been closed against him by the Clergy*, after his trial in the City Court for gross indecency on the public highway, and he was subsequently dismissed for a repetition, in a remote District, of offences of a kindred but less aggravated character. In the adjoining District, beside this pervert, is a lapsed Arian, now an Anglican, charged with the inspection of

two Convent schools; in the Galway District a pervert Inspector was, for some years, in charge, and, just fresh from the Queen's College, Belfast, is the present young gentleman, brother to a Presbyterian Minister, with six Convent schools in his keeping; whilst another, from a parsonage in Clare, comforts his father with the report that he is in a position to denude the children of their "*Popish Medals*" in the Convent schools in the adjoining Catholic Diocese of Clonfert. The Catholics of England and Scotland, of Canada, of Australia, of America, without at all referring to those of Catholic Europe, will scarcely credit this statement—it is one that should make us, Catholic Irishmen, blush for very shame! When our Convents were threatened with special insult, we assumed the calm attitude of men that knew how and were ready to defend those precious institutions which are a blessing to our land, yet we reconcile ourselves to the System, now described, as a settled institution—in fact, as a familiar feature of present Catholicity in Ireland. Professing Catholics, some of whom are notorious infidels, and some open declaimers against the holiest doctrines and practices of the Church—and known, *as such*, to their official superiors—Apostates, Arians, professors of every form of Protestantism, and students from the condemned Queen's Colleges—all in close association with about 50,000 Catholic girls of every age, from tender infancy to womanhood, with considerable patronage to exercise, controlling our Convent schools, admitted to the society of our Nuns—would our fathers have tolerated such a System? Would they not have spurned Emancipation with such a System as one of its conditions, as they did, when the pensioning of the Clergy and the Veto were proposed as its adjuncts?

Evidence in favour of Convent Schools.

The following is a brief abstract of a few of the testimonies borne by Protestants to the excellence of the Convent schools:

Rt. Rev. Dr. Higgin.

Rt. Rev. Dr. Higgin, then Protestant Bishop of Limerick, now of Derry, and a Commissioner of National Education:—"I have this day visited this (Sexton-street Presentation Convent, Limerick) school, and have great pleasure in recording my complete approbation. The order, attention, cleanliness, and proficiency of the children reflect the highest credit on its Manager and

Superintendents; and it cannot fail to impart the greatest advantage to the community at large."

A. G. Stapleton, Esq.

A. G. Stapleton, Esq., an Englishman, who made a tour of inspection throughabout 60 National Schools, in different counties, thus reads, from his notes of inspection, to the Lords' Committee in 1854:—"On the Nuns (Sisters of Charity) school, Kings'-Inn-street, Dublin—on the Rolls, 333; average attendance, 260; no Protestants; I heard a class in this school; asked Scripture facts, and *found a correctness and readiness of answer which I have not yet seen surpassed.*" Again, of the Drogheda Presentation Convent schools, he stated, "I was particularly pleased with the schools under the Nuns in Drogheda—1,000 girls on the Rolls; average attendance 500; I heard the girls in reading, geography, parsing, and spelling; very fairly proficient; many very intelligent and pleasing children sang well "God save the Queen"; everything was as clean as possible; the Infant school was touching, the children coming to the Nuns, and playing as if they were their mothers; the songs they sang really beautiful, *I was very favourably impressed with that school.*" Upon the Galway Presentation Convent he states that "Father George Usher, a pleasing intelligent man, told him that there were 700 pupils on Rolls, and 600 in attendance, and that *the whole of the salary from the Board went to feeding the poor children.*" The value of those opinions derives great weight from the extreme anti-Catholic bigotry of the witness, who, on oath, stated that the Catholic religion is "*a system of idolatry,*" and that "a Romanist Priest can never be a loyal subject to a Protestant Queen; that he is, *ex-officio*, a sworn enemy to his heretical sovereign."

Maurice Cross, Esq.

Maurice Cross, Esq., Secretary to the National Board, stated to the Lords' Committee in 1854:

"In fact the literary education you consider to be the same in all those classes of schools, whether monastic, conventual, clerical, or lay?

"Yes; the system of literary instruction is much the same, generally speaking; but I am quite persuaded, that in the Conventual schools the literary instruction is conducted with even greater advantage and success than in many of the ordinary schools. That is caused by the fact, that the Convent schools being conducted by a number of ladies of superior acquirements, whose vow and duty it is, according to their religious order, to attend particularly to the education of the poor, and who take the greatest pains in promoting their literary, moral, and religious instruction. *Their schools are models, with regard to discipline, neatness, and cleanliness; in fact the Convent schools present, generally, the best specimens of education that Ireland can produce.* This favorable state of things arises from the circumstance, as I have before remarked, that there are several ladies employed in each school for this special purpose, and who are generally well qualified to give literary instruction, and who pay the greatest attention, not merely to the secular, but *to the social and domestic educaion of the children.*

"What evidence have you of the superiority of the Convent schools, to which you have referred?

"In some of the Reports of the Head Inspectors, strong testimony is, I think, borne to the fact I have stated. *I have seen some of those schools myself, and was very much struck with their superiority, in the respects to which I have alluded, above the ordinary class of National Schools.*"

This is the evidence of three Protestant Englishmen, one an opponent of the National System, one a Prelate and a Commissioner, and one for twenty years Secretary to the National Board, and given by all three from personal observation. The evidence, in 1837, of Rev. Mr. Carlisle, Resident Commissioner, a Scotch Presbyterian, who himself visited several of the Convent schools, was equally favorable, and Dr. Kelly, predecessor to Mr. Cross, stated— "*the superintendence of those Nuns has ever made the Nunnery schools very well conducted schools, generally speaking the best conducted set of female schools we have;* the children, I have understood, are better taught, more usefully taught, particularly in that which is very material for the young females of Ireland, working straw plaiting, and in other useful and industrious arts of that kind."

Rev. Mr. Carlisle.

Dr. T. F. Kelly.

Rev. Dr. Henry, a Presbyterian Commissioner, stated before the Lords' Committee, in 1854: "Are you aware what the state of education given in the Conventual schools is? I am aware of it through gentlemen I have met, who have told me that *they have gone into Conventual schools, and have been quite surprised to see the good education which has existed in them.*"

Rev. Dr. Henry.

With this evidence from Protestants and Presbyterians, it is unnecessary to submit the testimony of Catholics as to the peculiar excellence of the Convent schools, *although its full merit can be understood by Catholics alone.* In the Reports of Mr. Kavanagh, late Head Inspector, who visited almost every Convent school in Ireland, and in those of Messrs. Keenan, Coyle, Butler, &c., will be found detailed statements of their working. In his examination, in 1854, Mr. Kavanagh stated: "Considering the class of life and social position to which the majority of ladies who become Nuns belonged, seeing that they are chiefly the daughters and sisters and near relatives of persons of station and property amongst the Catholics, as a general rule they all get an excellent education, indeed the best afforded in the country. There is no officer connected with the Board, who could have the slightest doubt of *their general qualifications being superior to those of the whole body of our female Teachers in Ireland.*"

James W. Kavanagh, Esq.

To this evidence, in reference to the Convent schools, might properly be added that obtained from the inquiries of Her Majesty's Commissioners of Endowed Schools. The detailed Reports on the Endowed Convent National Schools are, generally speaking, most satisfactory, and the summaries of the opinions of the Assistant-Commissioners, as quoted in the text of the Commissioners' own Report, prove the superior excellence of those educational institutions managed by the religious com-

Endowed Schools' Commission.

munities. The following brief extracts form a fair specimen of the whole, and they are the only ones we have space to quote:

Tullamore Convent School.—"Nothing, in my opinion, can be better than the management of this school; the result of the examination was most satisfactory."

Mullingar Convent School.—"My examination of the pupils in parsing, English grammar, and geography, drew out most creditable answers, and I was particularly well pleased with the proficiency exhibited in writing from dictation."

Dundalk Convent School.—"The school was orderly and well-regulated in point of discipline, as indeed all schools conducted by the ladies of religious orders, appear to be."

Kilkenny Convent School.—"This is an admirably conducted school; their answering in geography was satisfactory, and their style of reading perfect."

Cappoquin Convent School.—"The quality of the instruction given in this school is above the average of National Schools. On the whole I consider the school to be a most efficient one."

Hostility to the spread of Convent Schools.

With this array of evidence, from so many different quarters, in favor of the excellence of the Convent schools, our readers can better understand the gross injustice with which these invaluable institutions have been treated by the National Board, in its disbursement of the public funds, apart altogether from the other and more serious charges which have been proved respecting their relations to Convent schools. In 1855, when the Catholic Head Inspectors claimed for Convent schools, a participation in the increased grants made to all other schools, the Resident Commissioner refused to permit a statement of the claim to be submitted to the Commissioners, and some of the Catholic Commissioners expressed their approval of his proceeding. Since 1854, every obstacle has been thrown in the way of the establishment of Convent National Schools, and in Letterkenny, Mitchelstown, Swineford, and other places, grants were refused, where the charge of the existing vested schools was transferred from lay to religious Teachers. A new Rule has also been introduced designed to check the extension of Convent schools in large towns, and which refuses aid to more than *one* school under the *same* religious community. In Limerick, the Sisters of Mercy have *Branch*

New Rule of 1855.

Schools, in different quarters of the town, and which they attend, going from the Convent in the morning and returning thereto in the evening. It was apprehended that by this means the religious orders might soon obtain a monopoly of the schools in large towns, and hence the new prohibition. The origin of this prohibition was to deny aid to the Sisters of Mercy in Booterstown for a school opened in Stillorgan to receive the Catholic children, when withdrawn from Mrs. Whately's National School in that village, and this principle is now universally applied, under the new Code of 1855—"The Commissioners will grant aid to *one school only*, in *connexion with the same* Convent."

Monastic Schools.

The injustice done to the Monastic schools is still greater than that to those under the Nuns. It has already been pointed out that the Christian Brothers early joined the National Board, but a few years' experience of the System satisfied them that such a connexion would frustrate the higher object of their mission—affording a sound religious instruction, and an unrestricted Catholic training to youth. The Monastic schools are five only; and, while the average salaries granted to the higher classed Masters of the ordinary National Schools are more than one-third higher than those to Mistresses, the scale of grants to Monks' schools not only has not been increased, save about ten per cent. in twenty-seven years, but the distinction in the scale, in favor of *men*, has been denied them. In the new Code of 1855, the following rule has been introduced: "No Clergyman, of any denomination or (except in the case of Convent schools) member of any religious order, can be recognised as the Teacher of a National School," and as Monastic schools had always been referred to under the generic designation of *Convent* schools, this rule attracted little notice.[1] The citizens of Cork, anxious to extend the excellent Monastic

Prohibition against their increase.

[1] Not only was this the opinion of Catholics, but the following statement in Rev. Mr. Fraser's work (1858) shows that Protestants understand the rule in this sense also—"The very rule that is framed to admit Monks to be Teachers in the *National* Schools of a Protestant Government, absolutely excludes every Protestant clergyman of every denomination."

schools of their City, applied for, and obtained from the Commissioners of Woods and Forests a site for a school; the grant having been made on condition that it was to be a *National* School. When the school was ready to be opened, under the Brothers of the Presentation, it was only then it was ascertained that no grant can now be given to *Monks' schools*, the rule referred to prohibiting aid to any school under a religious community of *men*.

Schools of the Christian Brothers.

In Cork, Limerick, Waterford, Clonmel, Wexford, Tralee, Dungarvan, Ennis, Dublin, Kingstown, Drogheda, Kells, Mullingar, the Christian Brothers are gradually monopolising the education of the great bulk of the Catholic youth, while the Franciscans and Patricians in the West, and the Presentation Brothers in the South, have important and numerously attended schools. The inquiry of the Endowed Schools' Commission has, in one respect, settled the question of Popular Education, and decided that the Christian Brothers' schools have the best system of instruction, and attain the highest results of any schools in the kingdom. Not merely in the Commissioners' Reports—general and special—but in the Reports of the two Commissioners who dissented from some of the views of their Colleagues, we find the pre-eminence of those schools put forward. Mr. Stephens states:

Evidence from Endowed Schools' Commission.

Commissioner Stephens.

"The education of congregated masses must finally govern the education of a country, and in the progress of this inquiry I had seen proof that the education of the masses of the people, in the great centres of population is passing into the able hands of the Christian Brothers, to the exclusion of the National Board."

Commissioner Hughes.

The other dissenting Commissioner, Mr. Hughes, Q.C., in advocating Denominational schools, states:

"In these institutions religious instruction is not only incorporated with secular instruction, but the latter is made subservient to the former, and it has been ascertained that in these 'separate' schools, larger numbers receive a better education, at less expense, than the pupils of any other schools that came within the scope of our Commission."

Assist.-Commissioner M'Blain.

Dr. M'Blain, one of the Assistant-Commissioners, states:

"I think it right to mention these schools taught by religious Teachers, as being distinguished by certain special excellencies. I visited several boys'

schools taught by the Christian Brothers, and several girls' schools, either taught by or under the immediate superintendence of Roman Catholic ladies belonging to various religious orders. I was much impressed with the general aspect presented by these schools, and particularly with their discipline and order, combined with the cheerfulness and docility of the pupils. The boys educated in the Christian Brothers' schools have, in general, attained an unusual degree of proficiency in the different branches of learning in which they are instructed. The superiority of these schools is doubtless in a great measure to be ascribed to the extraordinary personal influence exerted by the Teachers over the pupils—an influence based on the distinction that these Teachers have devoted their lives to the cause of education for no private or personal gain or reward, but solely in the discharge of a sacred and self-imposed duty. In addition to this cause, the Christian Brothers who teach in the schools appear to have been remarkably well trained for the business of instruction, not merely that they are themselves good scholars, but that they have acquired great aptitude in the art of teaching, and no ordinary skill in devising the most efficient method for the organisation and discipline of their schools."[1]

A. S. Crawford, Esq., Assistant-Commissioner, thus reports: Asst.-Commissioner Crawford.

"Of Parochial, National, Convent, Monastery, Church Education, and many other schools of this class, the most efficient, in my opinion, are the schools managed by the community of Christian Brothers;[1] and I attribute this efficiency to the excellence of their system, the training of the Teachers, and their zeal in the cause of education."

The Commissioners state (Report. page 261), Commissioners' Evidence.

"There is another influence affecting the attendance at school of children in the senior class which must not be lost sight of. *We refer to the interest which well-taught pupils feel in the studies they are carrying on.* We have observed that in schools where the Teachers take the *greatest interest* in the progress of the scholars, and where the *standard of instruction is highest*, the attendance in the *senior classes* is *unusually large*. We have before us one

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[1] Dr. Newell, one of the Head Inspectors of National Schools, in his evidence, in 1854, thus indicated his ignorance of official facts, and of the rules of the Board, as well as his *animus* against Christian Brothers: "You must assume, must you, that a Nun is a person suitably educated for the purpose of administering the education of others? *I must assume that.*—Would you do the same in the case of a Christian Brothers' school? *Such a school cannot be in connexion with the Board.*—Would you assume, with respect to a Monks' school, that the Monks are persons suitable to be Teachers? *I would not assume it*, unless the Commissioners *ordered* me to do so. I do not know what course has been pursued in such cases, but *I should require the Monks to submit to an examination.*" This evidence contrasts strangely with that above quoted from the Endowed Schools' Commission.

Return—that of the *Christian Brothers*, in *Richmond-street*, Dublin—from which it appears that, in a school deserving this commendation, out of 644 pupils in attendance, 188 were between the ages of 12 and 18 years."[1]

Pupils in Religious schools amount to 100,000.

These are the schools which are now excluded from all share in the public funds for education, without cause or motive being assigned. The parties who class them with the Church Education schools,[2] appear to forget that they educate Catholics only, have no proselytising object, and are so much superior to the Church Education schools in aim and success as to render comparison between both classes little short of ludicrous. Fifty thousand Catholic children who attend Christian Brothers' and Franciscan schools, and in numerous Convent schools throughout Ireland, are now denied the benefit of State aid, the former communities being altogether excluded from grants, and the latter deeming the conditions upon which they would be admitted, contrary to their religious conscience.

Archdiocese of Tuam.

In one, and but one Diocese in Ireland have the Prelate, the Priests, and the People, labored for twenty years to maintain, amidst poverty and famine, the independence of the Conventual institutions, and the unrestricted influence of their religious training upon the Catholic population. Exempted from the evil influence of official inspection, such as we have described, debarred from many secular advantages, but with the action of Catholicity, full and free, the illustrious Archbishop of Tuam has supported the schools under the Religious Orders through the generous zeal of his faithful flock, unaided by State grants, but released from the galling restraints which these entail.

Owing to the frequent incidental references to the Convent

[1] Compare this Report upon the Christian Brothers' School with that by Rev. Mr. Fraser, on the National Model School, Marlborough-street, in the same parish—"*The general attainments of the highest classes in the Boys' school are comparatively low*—lower than I supposed;—but this may be accounted for by fluctuating attendance, or by the *youthfulness* of the pupils, their ages ranging from *eleven* to *thirteen* years."

[2] See evidence as to these Schools in Report of Endowed Schools' Commissioners.

schools, in previous parts of this work, we were induced to condense the present statement respecting them, and, from all the information that has been submitted, we deduce the following summary. Summary of Propositions.

First. That, in 1832, Lord Stanley, the Irish Government, and the new Board of National Education, *unanimously* admitted Convent and Monastic schools to a participation in the public funds for education, on the same terms as all other schools, just as the Kildare-street Society had done, many years previous.

Second. That the Christian Brothers[1] and other Monastic Orders early placed their schools in connexion with the National Board, but, with the exception of three schools, all of them were withdrawn in a few years; and, owing to the restrictions which this connexion imposed on schools exclusively Catholic, some of the Nuns were driven to sever connexion with the National Board,[2] and many other Convents were prevented from placing their schools under State Inspection.

Third. That the pupils of 103 of the 112 Convent schools, in connexion with the National Board, are exclusively Catholic, and that in the other 9, only 41 non-Catholic pupils attended in an entire year, during which the number of Catholic pupils was 44,116.

Fourth. That the application, and with extreme stringency,[3] to these schools, of Rules, which might, perhaps, be suited to

[1] See Appendix for further extracts from various Reports on Convent and Monastic Schools.

[2] The prohibition of the hourly practice of "*the sign of the cross*" accompanied by a minute's *silent prayer*, led the convents at Kells, Drogheda,(Sienna) and Cabra to withdraw their schools from under the National Board. Very Rev. Monsignor Yore, V.G., on learning the sacrifices that the Cabra Nuns had made, for conscience' sake, at once, generously handed them the entire amount of salary forfeited.

[3] Mr. Cross stated, in 1854, "I can very well understand and appreciate the reasons why Protestants should object to have their children instructed in [Convent] schools of that distinctive character; hence it is, as I have stated in my former evidence, that very few Protestant children now attend or will ever attend them," *yet, he adds* "I also think that *they should be watched vigilantly*, by the Head and District Inspectors."

those having a *mixed* attendance, is absurd, offensive, and oppressive, and, under the formula of a Parliamentary champion of the National System (Mr. Fortescue), is wholly unnecessary: "*If there were no united education there would be no need of the fundamental rules.*"

Fifth. That the creed and character of some of the officers charged with the inspection of Convent schools, containing about 50,000 Catholic girls, and who are thus necessarily brought into habits of the closest association with the inmates of Convents, and familiarised with their religious economy, are such as to cause indignation and just alarm on the part, not only of the Catholic Clergy, but also of the Catholic laity of Ireland, and that such inspection should not be permitted to continue.

Sixth. That the evidence given by Protestant Commissioners, by the Protestant Secretaries, and by the officers of the National Board of all creeds, as well as by Protestant visitors, and by the Endowed Schools' Commissioners, proves that the Convent schools are immeasurably the best conducted, the most efficient, and the most valuable institutions, for their branch of Popular Education, in Ireland.

Seventh. That the evidence in favor of the Christian Brothers' and Monastic schools is, if possible, still more favorable, their superiority over all other schools for the masses of the people being incontestible, and hence we cannot avoid the conclusion that the excellence of Conventual and Monastic schools has its origin in three causes—the abler agents that effect it, the better system that they employ, and the religious motive that influences them, and of all three, the last is the most powerful.

Eighth. That, up to 1839, Convent, in common with all other schools, received a *Capitation* salary; that the classification of *individual* Teachers, and salaries founded thereon, excluded Religious *Communities* from its operation; that, since 1839, the salaries under this scheme have been gradually augmented over two-fold, whilst the scanty augmentation in the Capitation

grant to the schools of Religious Communities has been little over ten per cent. in this period of twenty years.

Ninth. That the Rule, recently introduced by the National Board, which denies aid to more than *one* school under the *same* Convent, is indefensible; and that both it and the recent prohibition of all further grants to Monks' schools[1] are open and gross violations of the deliberate compact entered into with the Catholic people, in 1832, by Lord Stanley, the Irish Government, and the Board of National Education.

Lastly. The 112 schools under the Religious Orders, con-

[1] The following evidence, given in 1854, by Mr. Kavanagh, Head Inspector, indicates the misapprehension which exists, on the part of Protestants, in reference to Monks.

Lord Cloncarty—With respect to applications for opening schools, in connexion with religious bodies, what steps are taken for the appointment of Teachers?

In all those cases the religious houses exist; the Teachers exist as members of them, and the schools exist; there is no difference, therefore, between such an applicant case and any other, except that in the one instance the Teachers are a *community*, and in the other the Teacher is an *individual.*

What steps do you take to ascertain the competency of the Teachers in such cases?

We presume it, and safely, from the education which they received, and from the state of the schools.

Do those answers, which you have given with respect to Nunnery schools, apply to schools under Monks?

In every respect.

Are Monks assumed to be proper Teachers of the children attending the schools?

We never examine Monks as to their scholarship; we infer it from the success of its application, and which is a more severe trial.

In point of fact there are National Schools which are taught by the *regular Clergy* of the Church of Rome?

No, they are not *Clergymen.*

Are not the Monks regular Clergy?

They are not in Holy Orders. There are but five National Schools taught by Monks, and these are members of three different communities; but none of them in Holy Orders.

Do you mean that persons who have taken *religious vows*, and entered *Monastic institutions*, are not considered as *regular Clergy?*

All regular Clergymen take vows, and some Clergymen enter Monastic institutions, but numbers of men enter Monastic institutions and take vows

nected with the National Board, educate about 50,000 children, and those under the Christian Brothers and Franciscans, and under the Sisters of Charity and various Orders of Nuns, whose schools are unconnected with the National Board, educate about an equal number, and these 100,000 Catholic pupils have just claims on the State for a meed of support proportionate to the excellence of the education and training[1] conferred on such a number.

who are not Clergymen. The term *Monk*, in Ireland, would not convey to a single Catholic the idea of the person being necessarily, or at all *a Priest*. There are several Priests in Ireland, however, who have become Monks.

Are you satisfied that those Monks are not Roman Catholic Clergy?

Certainly; of nothing am I more certain.

Earl of Harrowby—Could they officiate at *Mass?*

No; nor can they administer any sacrament, nor perform any peculiar sacerdotal function *as such;* they do not even preach. They perform no *clerical* function whatever, not even such as are analogous to those which are performed by what are called *lay-assistants* in the Established Church. They instruct the poor, live in secluded communities, and observe the vows and discipline of their particular order or confraternity.

Lord Fingall—You were asked whether, *before* granting aid to a Monks' or a Christian Brothers' school, any examination of the Teacher was made, and you said none was made. *After* the grant has been made, have you found any deficiency in the teaching, or any want of information on the part of the Teachers in such cases?

Quite the contrary. We have but *four* schools under Monks [Presentation and Patrician], and they are *superior* to the *average* of National Schools; in fact, we examine the Teachers through the schools, which is one of the best ways.

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[1] See Appendix for extracts from some of the Reports by Inspectors Coyle, Dr. Clarke, Kavanagh, O'Carroll, Lane, Morell, &c., on the Industrial Training in Convent schools.

CHAPTER XII.

CONSTITUTION OF THE NATIONAL BOARD AND OF THE SEVERAL SECTIONS OF ITS CENTRAL ADMINISTRATION.

Original Board; two principles laid down by Lord Stanley, as to the requisite attributes of its Members and as to its constitution.—Table of all the Commissioners, with various particulars respecting them.—Progress of increase in the number of Members; conditions fixed by the Charter of Incorporation.—Religious Elements in the Board as they are, and as they ought to be.—Catholic Members not *representatives*. Account of the present six Catholic, of the six Protestant, and of the three Presbyterian Commissioners.—The two Secretaries.—Sectional Departments of Central Office, their functions and direction.—Judicial, administrative, and executive proceedings, how conducted.—Practical direction of the administration in the hands of the Resident Commissioners and the Presbyterian, or Belfast party.—Evidence of Mr. Cross.—The staff, the creed, position, and salaries of its members.—Summary of the inferior and dangerous position of Catholics in the Office.

Constitution of Board, in 1831.

HAVING now discussed, at great length, the principles, working, and results of the National System, in its religious bearings, we proceed to set forth a brief account of the constitution of the Board, and of its several departments, with an outline of the central administration and of the official executive generally. In the letter to the Duke of Leinster, tendering to his Grace the Presidency of the new Board, Lord Stanley states:

Attributes required in Members, by Lord Stanley.

"For the success of the undertaking, *much must depend upon the character of the individuals who compose the Board;* and upon the security thereby afforded to the country, that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.

"To attain the first object, it appears essential that the Board should be composed of *men of high personal character*, including *individuals of exalted station in the Church;* to attain the latter, that it should consist of *persons professing different religious opinions.*"

Table of the Commissioners.

The new Board, formed under this principle, consisted of seven Members, all necessary particulars respecting whom, as well as their successors on the Commission, are set forth, in convenient form, in the following table:

COMMISSIONERS OF NATIONAL EDUCATION, FROM 1831 TO 1859.

Order of Appointment.	Order of Present Seniority.	Commissioners.	Religion.	Native of	Date of Appointment.	Ceased to be on Commission. Date.	Cause.
1	Original Board.	*Duke of Leinster,** ...	E. C.	Leinster,	Nov. 1831	1841	Son succeeded him.
2		*M. R. Abp. Whately (Dublin)*	E. C.	England,	do.	July, 1853	Relig. Bks.
3		*M. Rev. Abp. Murray (Dublin)*	Cath.	Leinster,	do.	Feb. 1852	Death.
4		*Rev. F. Sadleir, Provt. T.C.D.*	E. C.	Leinster,	do.	Nov. 1851	do.
5		*Rev. James Carlisle,* ...	Pres.	Scotland,	do.	1838	Fiscal matters.
6		*Rt. Hon. A. R. Blake (Bar.)*...	Cath.	Connaught,	do.	Nov. 1848	Death.
7		*Robert Holmes (Bar.)* ...	Unit	Ulster,	do.	Oct. 1847	New Lease.
8	...	*Rt. Hon. Baron Greene,* ...	E. C.	Leinster,	1838	July, 1853	Relig. Bks.
9	1	Rt. Hon. Lord Bellew, ...	Cath.	Leinster,	do.	...	
10	2	Rev. P. S. Henry, D.D., ...	Pres.	Ulster,	do.	...	
11	...	*Rt. Hon. Earl of Carlisle,* ...	E. C.	England,	1839	Sept. 1841	Left Ireland.
12	3	Rt. Hon. A. Macdonnell (Bar.)	E. C.	Ulster,	June, 1839	...	
13	...	*J. R. Corballis, Q.C.* ...	Cath.	Leinster,	1839	Dec. 1849	Private interests.
14	...	*Rt. Hon. Lord Plunket, (Ch.)*	E. C.	Ulster,	do.	1840	Not stated.
15	4	Marquess of Kildare, ...	E. C.	Leinster,	1841	...	
16	5	Rt. Hon. M. Brady (Chan.),	E. C.	Leinster	Nov. 1847	...	
17	6	Sir T. N. Redington, K.C.B.	Cath.	Connaught,	do.	...	
18	7	R. Andrews, Q.C., ...	Unit.	Ulster,	do.	...	
19	8	James Gibson (Bar.) ...	Pres.	Ulster,	Feb. 1848	...	
20	9	James O'Ferrall (Solicitor)...	Cath.	Leinster,	May, 1849	...	
21	...	*M. Rev. Bp. Townsend (Meath)*	E. C.	Munster,	July, 1851	Sep. 1852	Death.
22	10	Very Rev. Dean Meyler, D.D.	Cath.	Leinster,	do.	...	
23	11	Jer. J. Murphy (Mast. Chan.)	Cath.	Munster,	do.	...	
24	...	*Rt. Hon. F. Blackburne (Ch.)*	E. C.	Leinster,	May, 1852	July, 1853	Relig. Bks.
25	...	*Rt. Rev. Bishop Denvir (Down)*	Cath.	Ulster,	Mar. 1853	Aug. 1857	Not stated.
26	12	Rt. Rev. Bp. Higgin (Derry),	E. C.	England,	Aug. 1853	...	
27	13	Rt. Hon. Judge Hatchell, ...	E. C.	Leinster,	do.	...	
28	14	Hon. Judge Longfield, ...	E. C.	Munster,	do.	...	
29	15	Thomas O'Hagan, Q.C.,† ...	Cath.	Ulster,	Jan. 1858	...	

* Those whose names are printed in *italics* have ceased to be Commissioners.

† Of the 29 Members, 15 are Lawyers, of whom three were Chancellors and eight Judges of various Courts; nine are Archbishops, Bishops, or other ecclesiastics; four are Peers, and one a Country gentleman and politician. Of the 29, there are 14 of the Established Church, three Presbyterians, and two Unitarians: total, Protestants 19, Catholics 10. Of the 29, there are four English and Scotch, two from Connaught, three from Munster, twelve from Leinster, and eight from Ulster.

Of the present 15 Commissioners, six are of the Established Church, two are Presbyterians and one a Unitarian; total, Protestants 9, Catholics 6. Of the 15, six are from Ulster (one by residence), two from Munster, one from Connaught, and six from Leinster. Nine of the 15 are Lawyers, including an ex-Chancellor, two Judges, one Master in Chancery, three Chairmen of Counties, and two who do not practice; three are Clergymen—a Bishop, a Dean, and a Presbyterian Minister—two are Peers, and one is a K.C.B., and a Country gentleman. Ten of the Commissioners usually reside in Dublin, and five in the provinces.

Analysis of the Board of 1831.

Of the seven Members, there were five Irishmen, one Englishman, just arrived, for the first time, in Ireland, and a Scotchman; there were two Catholics, one Unitarian, one Presbyterian, and three of the Established Church. Rev. Mr. Carlisle, Presbyterian Minister, soon after the formation of the Board, was appointed *Paid* Commissioner, at a salary of £300 a-year—subsequently raised to £500, with residence, &c.—to give his undivided attention to the duties of his office, whereupon, he resigned the charge of his congregation in Mary's Abbey. The original Members of the Commission all resided in Dublin, and, although filling most important public positions, they devoted a very large share of attention to the meetings and to the business of the Board. The number of Catholic Members was so small, that even the Protestant Commissioners admitted the disparity, and it was only the high personal character of the late Most Rev. Dr. Murray, Catholic Archbishop of Dublin, which prevented the popular outcry that otherwise would, at once, have been raised against the constitution of the Board. The appointment of Members is in the hands of the Lord Lieutenant, and they were increased, from time to time; thus, three were added in 1838, and four in 1839, which increased the number of Commissioners to thirteen, of whom four were Catholics, one a Unitarian, one a Presbyterian, and seven of the Established Church. In 1845, Sir Robert Peel's Government endowed Maynooth College, passed the Queen's Colleges' Act, and had a Charter of Incorporation granted to the National Board. Under this Charter the number of the Commissioners cannot be less than four nor exceed fifteen, and the Lord Lieutenant has power to *remove* as well as *appoint* the Members. Amongst other objects secured by the Charter is that of excluding from the official Reports the *names* of the Commissioners, by which the Government has shut out from popular observation, the disproportionate number of Catholic Members on the Board, all Reports and legal documents being now signed by the Secretaries only, and tested with the corporate Seal. In 1853, the maximum num-

Board, 1838-9.

Corporate Charter—its conditions.

ber of fifteen Members was made up by new appointments; in that year, the vacancies caused by the secession of Archbishop Whately, Mr. Blackburne, and Baron Greene, were at once filled up, the several particulars of which can best be learned from an examination of the table.

Present constitution of the Board.

The present constitution of the Board, and its relation to the number of Pupils, of Teachers, and of Managers, may be understood from the following summary:

	Commissioners.	Pupils.	Teachers.	Number of Schools Managed by,
Established Church, . .	6	29,042	293	583
Presbyterian, . . .	2	51,846	715	689
Unitarian, ...	1			
Total *Protestants*, . .	9	80,888	1,008	1,272
Catholics, ...	6	486,426	4,429	3,163
Grand Total, . . .	15	567,314	5,437	4,435

For sake of uniformity, these statistics of 1856, respecting the schools, are copied from our Table, page 57, but later returns, for 1858, show that the Catholic pupils are now 490,000, or fully *seven-eighths* of the whole, while the non-Catholics are 70,000, or *one-eighth only*. A Commission of 15 Members, constituted on the *compound* basis of the religious elements, actually in the schools—Pupils, Teachers, and Managers—should stand thus:

Constitution of the Board, on the basis of the Religious elements in the Schools.

	Members.	
Catholics[1], - -	12½	Total, 15.
Presbyterians, &c., -	1½	
Established Church, -	1	

This calculation proves that were the Members of the Board elected or appointed upon the most unexceptionable grounds, Catholics enjoy *less than half their share* of representation.

[1] On the basis of number of *pupils* only, there should be 13⅛ Catholic and 1⅞ non-Catholic Members.

In no sense, however, are the Catholic Members of the Board *representatives* of the Catholic people. Neither the Prelates, the general body of the Clergy, nor the Laity, have ever been consulted in the selection of any one of them, and their appointment on the Commission was, in every instance, a matter of political or official expediency. The Catholic Church in Ireland has been more scandalised through the divisions which this Commission has excited than through any other Catholic question, so that, at length, the Holy See interposed, in 1841, and interdicted the Prelates from further public discussion of the subject, outside of the Episcopal Synods. The opinions of one of the Catholic Prelates on the Commission were put forward by Protestants, and also by designing Catholics, as those of the Catholic *Church*, and, whether in essentials or non-essentials, when disagreements between the Prelates arose, the peace of the Church in Ireland was broken, Catholics were charged with a want of *unity* beyond what the facts warranted, as it was the interest of the enemy to widen the breach, and thus weaken the strength of the Catholic Church, in reference to all public questions bearing upon Catholic objects. The Catholic Church in Ireland, Clergy or Laity, although accepting aid from the National Board, has never identified itself with the National System; the Catholic Members of the Board were appointed, *by Government*, without any reference to the Catholic body, and, therefore, the Catholic Commissioners do not sit on the Board in a *representative* capacity.

Serious error of supposing that the Board is a *representative* body.

Of the twenty-nine Members who held the Commission, or who are now Members of it, ten are Catholics. Of these, the Most Rev. Dr. Murray was a Commissioner from the formation of the Board up to his death, in 1852; Rt. Hon. A. R. Blake, also one of the original Members, gave great attention to the general business, but removed to England, in 1846, where he resided till his death in 1848; Mr. Corballis was on the Commission from 1839 to 1849, when he withdrew, on the ground that the duties of the Board interfered with his private interests—

Catholic Members who held the Commission.

at least, their active discharge had brought him no legal promotion—and Rt. Rev. Dr. Denvir succeeded Dr. Murray, and was a Commissioner from 1853 to 1857, when he retired, owing to the expression of ecclesiastical authority unfavorable to his remaining on the Board. What with Dr. Denvir's episcopal duties in an important town, and a most extensive diocese, his residing so far from Dublin, and other causes, he seldom attended the meetings of the Board, and, for a considerable time before he retired, had practically ceased to take any part whatever in the business of the Commission.

Present Catholic Members.

Before we enter upon a consideration of the conduct *of the Commissioners*, we wish, *once and for all*, to disclaim all intention to enter upon or discuss any other than the *public* and *official* acts of the Members of the Board, and such matters as fairly bear on the discharge of their duties in that capacity. With the private and personal character of all, and the reputed piety and charity of some of them, we have no immediate concern—these shall neither blind us nor gag us in the discharge of the duty we have undertaken, namely, to set before the public a clear and most truthful account of their omissions and commissions as Members of the National Board. The Catholics of Ireland have freely and justly canvassed the public actions not alone of the Bellews, the Plunkets, and the O'Ferralls, but even of the Troys and the Murrays—the aristocracy of the Episcopacy, not only in rank, but in the possession of every personal grace and the practice of the most edifying piety.

Right Hon. Lord Bellew.

Of the six Catholic Members now on the Board, Lord Bellew, who was appointed in 1838, rarely attends, and knows nothing of the actual working of the institution. From Parliamentary Returns and Evidence, we find that when the Rules were undergoing important revision, in 1842, he was the only Commissioner who never attended any of the meetings of the Board; and, in 1853, when the serious discussion in reference to Archbishop Whately shook and eventually shattered the Commission, Lord Bellew was the only Member who neither attended the Board nor furnished, when requested, a written

opinion upon questions deeply affecting the religious interests of the children of Catholic millions. There were eighty-five meetings of the Board held in the eighteen months preceding the secession of July, 1853, and Lord Bellew attended on eleven occasions only, but it is to be observed that credit is given for attendance, if a Member looks into the Board-room on any pretext, however remote from the business of the institution, and from his habitual absence and consequent ignorance of the System, his Lordship's *occasional* attendance would be practically worthless. Another Return (*Mr. Maguire's*) of the attendance of the Commissioners, now about to be laid before Parliament, will likely reveal that Lord Bellew had not attended, even as described, more than *four* meetings of the Board, during the past *three* years. It is stated that some of the other Catholic Members have repeatedly requested him to resign a situation, the duties of which he does not even affect to discharge, but it is sufficient to add, that his Lordship is still on the Commission, its oldest Catholic Member. His name yet counts as *one*, amongst the *six* Catholic Members who should protect the interests of about *half-a-million* of Catholic children; his Lordship's indifference justifies the reproach of the Government, that if Catholic Members do not attend, the blame rests with Catholics; and, unmoved by the solemn Pastorals of the Hierarchy, the denunciations of the System in the Press, and the exposure, in the House of Commons, of its mal-administration the Catholic Lord of Barmeath, who rose upon the shoulders of the Catholic people into Parliament, into the Privy Council, and into the Peerage, suffers his name to remain as an heraldic *ornament* at the head of the short roll of Catholic Commissioners.

Sir T. N. Redington.

The next of the six Catholic Members, in point of seniority, is Sir Thomas N. Redington, K.C.B., who, when Under-Secretary for Ireland, was appointed a Commissioner by Lord Clarendon in November, 1847, immediately after the remarkable Deputation of the Catholic Prelates to His Excellency—the proceedings in reference to which we shall refer to hereafter. While in the Castle, up to February, 1852, Sir Thomas Redington had opportunity of attending the

meetings of the Board, but, on his removal to London, in 1853, when appointed Secretary to the Board of Control, his duties in Cannon-row, up to 1856, so engaged his attention, that during these years, Right Rev. Dr. Denvir, Lord Bellew, and he—*three* of the *six* Catholic Commissioners—were practically strangers to the Meetings of the Board. Out of eighty-five meetings held in 1852-3, Sir Thomas Redington attended fourteen, or *one* in *six*, and, from the explanation already given, it can be understood how valueless all these may have been. It is stated that Sir Thomas Redington was also called on by some of his colleagues, either to attend the Board or resign his seat, and that he, thereupon, tendered his resignation to the Lord Lieutenant, who declined to accept it. His attendance for the past few years has been still worse than as above stated; when stimulated by appeal from any Galway friend, possessing political influence, to urge the appointment or promotion of an Inspector, he is prompt in coming to Dublin to second the application; or, if the Resident Commissioner is scarce in Catholics, or doubtful of his few "stock ones," Sir Thomas is at his *private* call, to lend his name—a K.C.B. and a *Catholic*—to any decision against a Catholic officer, or a Catholic object.[1]

James O'Ferrall, Esq.

The third, in point of seniority, of the present six Catholic Commissioners is Mr. James O'Ferrall, who was appointed in 1849, and why he was selected for the office of Catholic Commissioner, it is difficult to conjecture—he had leisure, however, to attend the duties, was of a respectable family and of acknowledged personal probity; had two brothers in office—the Governor of Malta, and the Commissioner of Police—and it was generally believed that this appointment was only an honorary, towards a more substantial recognition of his family's services; besides, not only was he a Catholic, but also the then

[1] In the case of Mr. Kavanagh, he sat on the Board, and, it would appear, concurred in a decision adverse to Mr. Kavanagh, it being *wholly impossible, from his previous non-attendance*, that he could have had sufficient, or indeed any knowledge of the facts, upon which to arrive at such a decision. He also, with Mr. James O'Ferrall, voted for the erection of a Model School in Sligo, immediately after the project had been denounced by the Archbishop and all the Prelates of the Province of Tuam.

active President-General of the Society of St. Vincent de Paul, just such a man as it was desirable to subsidize in support of Government Institutions in Ireland. No sooner was he appointed than he was found to be an *Ultramontane* obstructive, and to the surprise and horror of the Resident Commissioner, and the few who with him managed the whole business of the Commission, he evinced such a detailed acquaintance with the abuses of the institution—religious, moral, and fiscal—that it was at once declared that he had joined the Board with no other object than to destroy the System. He made no concealment of his opinions; he was unfavorable to *mixed* education, opposed to "*the common religious element*" in the schools, and unfriendly to the extension and development of the course of instruction in the District Model Schools, if not altogether opposed to those institutions. Archbishop Whately stated, when under examination in the House of Lords, in 1854:

In fact, I may mention that *the whole idea of united education was utterly discountenanced by some of the Commissioners; that they wished that there should be* SEPARATE SCHOOLS *for* PROTESTANTS *and* ROMAN CATHOLICS. *I have heard one of the Commissioners say, that if any Roman Catholic sent his child to a school where there was a Protestant Schoolmaster,* HE WAS A FOOL FOR HIS PAINS.

Did you hear that stated at the Board? *I heard that stated at the Board.*

Your Grace stated, that it was your belief that it was the desire of some of the Commissioners to exclude, *even from the other books which are used at the time of secular education, all passages of a religious character;* can your Grace give us any evidence in support of your belief on that subject?

I cannot: I had it *as a confidential communication,* which I am not authorised to produce, but *I can state my own full conviction of it.*

May I ask whether that confidential communication, which I understood you to say, you received from one of the Commissioners, was an acknowledgment on the part of the Commissioner that it was *his desire*, or only that it was *his belief* that the wish was entertained by other Members of the Board?

It was not from one of the Commissioners; *it was a person whom I fully rely upon, who had conversed with the Commissioners, and who reported to me what they had been proposing.*[1]

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[1] His Grace's informant is said to have been Mr. Cross, *Secretary to the Board*, and it was matter of surprise to many Members, that the next day after each sitting of the Board, in 1852–3, a certain section of the press contained a detailed account of the proceedings which had taken place at the meeting.

Four of the six Catholic Members of the Board were examined before the House of Lords, in 1854, and the reason assigned for not summoning Mr. O'Ferrall was, that it was feared he would give evidence entirely against the principle and working of the System. He has stated, again and again, that the few Catholic Members that do attend the Board receive no support, and are, therefore, powerless against the numerous and active body of Protestant Members, and that the Catholic Bishops and Clergy, owing to many causes, fail to second any exertions in favour of Catholic rights, which might be made on the part of those few Catholic Commissioners. But let us now turn from his *opinions* to his *acts*. Has Mr. O'Ferrall protested, at the Board, against the gross abuses, *which he knows to exist in the working of the System*, and, in so doing, intimated his determination *to resign his seat* thereat, and *publish* his reasons for so doing, unless those abuses are remedied or prevented? Since he became aware of the general proselytising of Catholic children in Protestant schools, which the Stopford change of rule permits, facilitates, and protects, what steps has he taken to restore Lord Stanley's System, as practised for sixteen years? When discussions, in Parliament and in the Press, had revealed the *wilful suppression* of the most important part of a Head Inspector's General Report, showing the wholesale proselytising of Catholic children in Ulster, what measures did he adopt to expose the parties who thus issued *a fraudulent public document*? Is he not aware that his colleague, Rev. Dr. Henry, had this part of the Report left out, *because it exposed the anti-Catholic practices in the Presbyterian schools*;[1] and that Mr. Macdonnell, by a *manœuvre* well known in official life, while *passive* as to its suppression, wrote across the excluded passage, that *he thought it ought to be published*? What has Mr. O'Ferrall done to explain or defend his own conduct in reference to the infamous proceedings in the Ballindine case?

[1] Mr. Keenan, Head Inspector, stated, in reference to these practices, in 1856, "Catholics attend the *Protestant religious instruction universally*, in the National Schools of Belfast, &c. The *Notice* system is a mere *sham*."

Nothing. Mr. O'Ferrall, by his silence, and by his remaining on the Commission, stands convicted before the Catholics of Ireland, of approving of all these acts. He agreed with the Resident Commissioner, in 1855, in denying to the Nuns the terms which Lord Stanley, the Government, and the original Board accorded to them, in 1832—*equality with all other schools.* He assented to the new Code of 1855, which refuses aid to Monks' Schools; which sanctions the conversion of every Presbyterian and Protestant school in Ulster into either a Meeting-house, or into a platform for Rev. Mr. Hanna and Gavazzi, while it prohibits the sign of the cross upon, or within a Catholic school; which reiterates, *in stronger terms*, the Stopford proselytising rule, of 1847; which commands Catholic Patrons to abandon privileges secured to them by legal documents; in fine, he sanctioned a Code so thoroughly anti-Catholic, that it has obtained the entire approbation of the Presbyterian General Assembly.

Few, if any, of the anti-Catholic abuses which are the growth of the last nine years, are unknown to Mr. O'Ferrall; some of these he aided in introducing, against none of them has he effectually protested. While the humblest Presbyterian Paid-monitor, in Ulster, would find, through his Minister, access to any of the Presbyterian Members of the Board, if a grievance required redress, or a claim needed advocacy or support, Mr. O'Ferrall has ever stood aloof from the Catholic officers,[1] and

[1] In order to keep up *appearances*, the Resident Commissioner occasionally sends, to Mr. O'Ferrall, the *Official Papers*, in cases under investigation, that he may examine them. Now, with a large and very important portion of this official and scholastic routine of the System, Mr. O'Ferrall, on technical grounds, is not qualified to deal, as he is not familiar with the detailed procedure of the schools, and he has never called into his councils any of the Catholic officers, who could supply him with the necessary technical explanations. Remarkable illustration of this occurs in one of the matters charged against Mr. Kavanagh, late Head Inspector. Inspector Mahony reported unfavourably on a National School in Sligo, and the Teacher was, thereon, *depressed two grades* in *rank*, and his salary reduced from £32 to £24, a-year. The Parish Priest appealed to Mr. Kavanagh, Head Inspector, who proceeded to the Education Office, examined the Reports, and

Catholic business of the Institution, save when brought in to have his name lent to silence clamor against some oppression, or to incite to further aggression on Catholic rights. Unequal

conferred with Mr. Mahony, who fully agreed that *the punishment was excessive*, and expressed his desire to have it mitigated to *a reprimand.* The two Inspectors entirely concurred, and the subsequent report of Mr. Mahony, on the school, being favourable, the Teacher, eight months after his depression, was called in for examination, and *recommended by both Inspectors*, for restoration to his former rank. The procedure and correspondence in this case, were charged against Mr. Kavanagh, as a grave offence, and a Special Committee, of which Mr. O'Ferrall was a member, *unanimously* passed *four* Resolutions, thereon. Two of these refer to matters of fact, and *both are false.* The First—"That Mr. Kavanagh has sought to effect the restoration of Mr. Little to his former class, by *irregular* and *undue means*, *not having visited Mr. Little's school* to ascertain his qualifications for conducting it, or to test his efficiency in school-keeping, by which *alone* Mr. Kavanagh *could form a correct judgment on the merits of the case.*" *In its two main parts, as well as in its integrity, this affirmation is contrary to fact*, and whatever plea may be put forward by Mr. O'Ferrall, Dean Meyler, and others, on the score of ignorance, some other plea must be put forward for it by the *Resident Commissioner*, who, after eighteen years' service, and surrounded by those who are well aware of the Rules, could draft, or assent to such gross misstatements. The *universal practice*, in the classification of the thousands of Teachers, is, for both a Head and a District Inspector to examine the Teachers, as to *literary* attainments, but the *Local Inspector visits and reports as to the Teachers' skill and success in their schools.* When it is stated that there are 5,400 National Schools spread over Ireland, attended by 560,000 pupils, that there are only *six* Head Inspectors, and that *thousands* of the Teachers are *each year* examined, and most of them prom oted,*the mere* statement of this practice *refutes* the *unanimous* Resolution of the Commissioners, as it would be *physically impossible* for *six* such officers, with their other duties, to complete a single examination of all the National Schools even in *ten* years. Upon a *favorable* Report on this Teacher's school, by a *Local* Inspector, coupled with a satisfactory examination as to scholarship, a Head Inspector and a Local Inspector promoted him to *First* Class; upon a single unfavorable Report on his school by a Local Inspector, the Board (rather Mr. M'Creedy), in *Dublin*, disrated the Teacher, in *Sligo*, two grades, and struck off *one-fourth* of his salary; upon a subsequent Report of an improved and favorable character, *by this same Local Inspector*, the Teacher is called in, *under the Regulations of the Board*, to a *public* examination in the District, along with the other Teachers, and both Inspectors, *Local and Head*, cordially and entirely concur in recommending the man's restoration. So much for the First Resolution. The Second—"That Mr. Kavanagh, has *deliberately misrepresented the grounds* upon which the Commissioners decided upon lowering the Teacher" *is both false and offensive.* The Inspector *epitomised* his

to some of his brother Members in intrigue and diplomacy, he has gradually permitted himself to be indirectly used by them

adverse Report, in these terms—"Has this school improved or retrograded since last Inspection? *Stationary;* or, *at best, progressing so very far short of what might reasonably be expected* from a Teacher so highly classed, and so well remunerated, *that it cannot be said to be progressing*," and this, Mr. Kavanagh described, from an experience of the official interpretation of thirteen years' inspection, as "*a slightly unfavorable Report*," adding, that "Mr. Mahony's two previous Reports, as well as those of the former Inspector, were decidedly favorable," which is not disputed. The *Third* Resolution affirms "that Mr. Kavanagh," in his letter of explanation, "*used language disrespectful to the Commissioners;*" fortunately, the letter is before Parliament, and neither in tone or terms, expressed or implied, can any thing be found in it to warrant this statement. The following are the only terms or opinions, beside the most official detail of dry facts, in the letter—"It exceeded, in severity, all the instances of punishment on Teachers, which had ever come to my knowledge, to depress a man, *by one fourth of his income*, upon a single unfavorable Report of such a character," and, again "this, I believe to be severe, and, so far as I know, unprecedented." In fact, the Commissioners, by name or by implication, are only three times referred to in the letter, and on each occasion in *the most respectful language*. The *Fourth*, and last Resolution is the *Second*, but the same charge varied, so as to multiply the counts in the indictment: "That in his observations on the 'Classification Sheet,' Mr. Kavanagh has impugned the decision of the Board in terms which they disapprove," the only terms used, being the simple matter-of-fact statement, "admonition is the usual punishment in such cases." Mr. O'Ferrall sat on this Committee; he now, at his leisure, may examine the facts here detailed, but, when Mr. Kavanagh applied to have *a list of the charges against him*, when he applied *to be present at his trial*, when he applied, *by direction of Master Murphy*, to Mr. O'Ferrall himself *for a private interview, to explain matters to him*, while the case was pending, *he was refused*, and here, written in the Board Room, is his reply to this last application: "*Mr. O'Ferrall begs to inform Mr. Kavanagh, in answer to his note, that he cannot, consistently with his sense of duty, under present* [circumstances], *allow him any private interview.*" Mr. O'Ferrall wrote this note, *in the Board Room*, on the evening of Thursday, 26th November, 1857, while the Resident Commissioner, Mr. Hatchell, and Mr. Gibson, were closing a part only of the business assigned to the Special Committee, and drawing up the *false* and *unfounded* Resolutions here quoted, and *next day, without the usual week's notice in important matters*, the Report of this Special Committee was laid before the Board, and an order made to depress Mr. Kavanagh from the rank of Head Inspector, which he had held for eleven years, to that of First Class District Inspector, and, on the Board's refusing to hear his appeal for re-consideration of the case, Mr. Kavanagh *withdrew from the Service*, Thus are Catholics protected—this is the *advantage* of having Catholic Members on the Commission!

as an agent against the highest interests of Catholicity, and his remaining on the Commission, in the face of the recent exposure of the evil working of the System, is sufficient evidence that he has fully identified himself with all the anti-Catholic proceedings of the Board. He is, for a Catholic, pretty regular in his attendance at the Board, out of 85 meetings, in 1852-3, he was present at 45, or about half, but his attendance for the last few years has has not been so frequent.

Very Rev. Dean Meyler.

The fourth of the present Catholic Commissioners is Very Rev. Dean Meyler, D.D., who was appointed in 1851. This venerable ecclesiastic is advancing to eighty years of age, and, did the interests of Catholics not require a fuller statement, we should willingly close our notice of him by simply mentioning that *for any practical purpose he knows nothing whatever of the System of education, its details, or working.* The Dean was greatly esteemed by his late Archbishop; in the early discussions upon the National System he actively supported his policy, and, a few months before the Archbishop's death, his fidelity was rewarded by a seat at the Board, which he had long labored to sustain. In 1839, when the opposition, led by his Grace the Archbishop of Tuam, threatened to break up the System, the Dean chivalrously entered the lists, and addressed the *Circular*, which we insert in the Appendix, to all the Catholic Inspectors of National Schools. It is to be observed that it would appear from this Circular that the Dean had first formed favorable opinions of the System, and afterwards sought for such special evidence as would sustain those opinions. The Inspectors' replies to the Dean's Circulars were directed to be addressed, under cover, "To the Rt. Hon. A. R. Blake, Chief Secretary's Office, Dublin Castle," and the information conveyed in them was subsequently abstracted and arranged, and forwarded to Rome through two Dublin Priests, who were despatched there, *as agents to the National System party*, pending the decision of the appeal made on the subject, to the Court of Rome. On the occasion of the first charity sermon, in favor of the Andrean National Schools, preached in March, 1852, after the Very

Reverend Dean's appointment as a Commissioner, not only the newspapers but the interior of the walls of the Church of St. Andrew, Westland-row, contained advertisements appealing to

"The Parishioners to attend numerously and contribute generously *that the poor children be enlightened by the admirable light of the Gospel, through the blessed institution of the National System*, which is fully epitomised and illustrated in the Parochial National Schools of St. Andrew," and, as the result of his few months' experience, as a Commissioner, the Very Rev. Dean adds that "he is now enabled, from personal inspection, and from personal knowledge, to declare that *most perfect fairness, high honor*, and *pure neutrality, in all those objects which relate to the religious and spiritual concerns of our children*, in return for the trust reposed in them by the Government, and for the public confidence[1] which they experience, *occupy still more the solicitude and watchfulness of the Commissioners*."

In 1854, the Dean was cited as a witness before the Committee of the House of Lords, but, owing to his known liberality, it was by the *anti-Catholic* party he was summoned,[2]

[1] The advertisement has the following, amongst other grounds of appeal to Catholics to *attend* the sermon and *subscribe* to the schools:—"It is not necessary to add, it having been already frequently repeated, that *every necessary opportunity and facility are most willingly afforded, in those schools*, to the *Ministers* and *Teachers of every creed, to impart, freely, all spiritual* instruction *to the children under their care*," but, unmoved by this liberal invitation, the Jews, Arians, and those of other creeds, Ministers and flocks, decline to attend the schools. We believe that the Very Rev. Dean was called upon to cancel and withdraw this strange advertisement—the more strange, when it is considered that the *Decrees of the Council of Thurles*, from which no one could gather that the *National System* merits the description "*blessed institution*," had just been confirmed and published, and also that the Dean himself had assisted, as *Theologian*, at that Council.

[2] The following analysis of the list of witnesses examined before the Committee of the House of Lords, in 1854, shows how inadequately Irish Catholic opinion was represented, on that occasion, compared with the representation of the several shades of Protestant opinion. Of forty-one witnesses examined, sixteen were Commissioners, ex-Commissioners, or officers of the Board, twelve were Managers, or otherwise connected with National Schools, and thirteen were hostile to, or unconnected with the System: of the forty-one, twenty-eight were of the Established Church, five Presbyterians, and eight, *or one-fifth*, Catholics, less than *one-fourth* of what would have been a fair representation, according to number of pupils. Of the eight Catholics examined, four were Commissioners (Rt. Rev. Dr. Denvir, Very Rev. Dean Meyler, Sir Thomas Redington, and Master Murphy), two were officers (Mrs. Campbell, Superintendent of the Female Model School, and Mr. Kavanagh, Head Inspector) and two were Managers of schools (Very Rev. Dean Keiran,

and on their behalf, nor were they mistaken, as the following extracts from his sworn evidence fully show :

The Earl of Eglinton—Do you approve of the combined religious element in the System ?

V.G., Dundalk, and Very Rev. Dean Murphy, V.G., Cork). Rt. Rev. Dr. Denvir had been only one year, Dean Meyler and Master Murphy nearly three, and Sir Thomas Redington six years on the Commission, and none of them were conversant with its practical working or details. *No free witness* was examined representing the large section of the Catholic Hierarchy that has struggled, from the first, against the System, even while tolerating it, as a necessity. The Resolutions of the Catholic Hierarchy, in 1824-6, in 1840, 1847, and in the Council of Thurles, in 1850, were not represented. Of the *seven* officers of the Board examined, none, except Mr. Kavanagh, was *opposed* to Archbishop Whately's books and views, and Messrs. Cross, M'Creedy, and Sullivan were open, active partisans in his Grace's cause. There were examined in favor of the System, Archdeacons Stopford and Warburton, Deans Hoare, Kennedy, and Moore, and Rev. Messrs. Frew, O'Regan, Wilson, and Dr. Cooke—Messrs. Kennedy, Frew, and O'Regan, are warm supporters of Archbishop Whately's party. The Church Education Society's witnesses were, Archdeacon Bell, Rev. Messrs. Campbell, Irwin, Trench, Verschoyle, Powell, Rowan, Booker, and Mortimer O'Sullivan, also Messrs. Stapleton, Buxton, Heald, and Adams; and Mr. Senior, Poor Law Commissioner, was examined as to Workhouse schools. The other witnesses were Archbishop Whately, Judge Blackburne, and Mr. Holmes, ex-Commissioners, Rev. Dr. Henry, and Rt. Hon. Mr. Macdonnell, Members, and Drs. Kirkpatrick and Newell, officers of the Board.

The evidence was published (2 vols. 1,652, and Index 190 pages), but without a Report, the Committee being unable to agree upon any; Resolutions advocating different views, were drawn up by several Members of the Committee—as those by Earl Granville, the Earl of Eglinton, Lord Monteagle, Dr. O'Brien, Protestant Bishop of Ossory—but none of them were proposed for adoption. Two Digests of the evidence have been published, *one said to have been drawn up by Mr. Cross, Secretary to the National Board*, and which is scarcely less *anti-Catholic and partial* than the other by Rev. Dr. Trench, Secretary to the Church Education Society. Mr. Macdonnell, Resident Commissioner, Mr. M'Creedy, Chief of Inspection, and others of the leading parties connected with the Board, *openly* and *freely* state *that Mr. Cross is the author of the former Digest*, that Archbishop Whately defrayed the expense of its publication, that Mr. Cross absented himself from his official duties, while preparing it, and that he was assisted in the work by one of the clerks under him—yet, strange to say, Mr. Cross has never been put on his trial for drawing up and publishing a work of such a character. The Digest was privately printed by Messrs. Thom, Abbey-street, but published by Groombridge, London, doubtless in order to disarm suspicion as to its Irish authorship.

Exceedingly; nothing could be better for the country, or more essential in every respect; supposing always perfect liberty and perfect non-interference in all religious matters.

Were the other two books read in your own school, the Scripture Lessons and the book of Sacred Poetry?

I gave orders to the clergyman who takes the management of the school to have the Scripture Lessons read in the school; I also desired, *particularly after a conversation I had with the then Lord Lieutenant of Ireland*, that they should read the chapter of the New Testament on Saturday evenings, which was to be explained by the Priest on the following day.

It is a novel position in which to find so high a dignitary of the Catholic Church as the Very Reverend the Dean of the Archdiocese of Dublin, ordering the use of the New Testament on Saturday for the laity, and its explanation on Sunday by the Priest, *at the instance of the Protestant Lord Lieutenant of Ireland;* ignorant of the condemnation of the Scripture Extracts by the Synod of the Prelates of his province,[1] and directing the use of these books in his own schools; and "approving, exceedingly, as most essential, in every respect, for the country," the scheme "of common religious instruction," although the project had been condemned by the Council of Thurles, and reprobated by the Synod of Dublin in 1853. The good Dean sees a mission open to "the blessed System of National Education," which its most ardent votaries can scarcely have ever hoped for it:

"I think separate grants would be *a great obstacle to the union*, which, both in a civil point of view and *even in a religious point of view, I hope* some day or other *may be brought about between the Churches;* it is upon that principle I give my opinion; I mean that I think a great deal of *the difference* between the *two Churches* arises from *misconception*, and from overstrained ideas and prejudice, taken up in early life, *which makes the two Churches appear so much more hostile, in their respective beliefs, than they are in reality.*"

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[1] Has Archbishop Cullen expressed his strong disapproval of the Scripture Lessons? *I have never heard him do it, and I never heard that he has done so.*

Are you not aware that at the Feast of St. Norbert, lately, he publicly declared his disapproval of the Scripture Lessons? *I am not aware that he did.*—Dean Meyler's evidence, 24th March, 1854. See page 194 for condemnation of Scripture Lessons.

The Dean, in his evidence, in 185, warmly offered his mediation to endeavour to effect the return of Archbishop Whately and his fellow-seceders to the Board :

I should readily lend my aid to the return of the Archbishop and of Mr. Blackburne; Archbishop Murray early impressed me with very strong ideas of the fairness and honorable conduct of *the* Archbishop, and of Mr. Blackburne also, when he was a member of the Bequest Board; that of itself made me very partial to them, when I went to the Board; and *every thing I saw of Archbishop Whately and of Mr. Blackburne quite delighted me, I thought the Archbishop was exceedingly fair and above-board in everything connected with religion and with the schools.* This was also the case when there was question of the Convent schools, *to which he gave very kind consideration, until this unfortunate dispute arose;* therefore, if anything could be done to remove present differences, *I should rejoice to give all possible assistance in returning them.*"

His advanced years, his declining intellect, and his singularly free opinions, are such as to unfit this venerable ecclesiastic for the ordinary duties of a Commission that would require different qualifications, and the more so, as he is the only Catholic ecclesiastic sitting, and we trust the last that will ever sit on this Board. In 1852-3 he attended forty-six of eighty-five meetings of the Board, a greater number in fact than most of the Commissioners, but his attendance is far from a benefit to Catholics, as, under the sanction of his presence, measures are passed, which an *exclusively Protestant* Board would hesitate to adopt in relation to Catholics. When the interference of high ecclesiastical authority led to the retirement of Rt. Rev. Dr. Denvir from the Commission, in 1857, it was expected that the Dean also would have withdrawn from the Board; he persists, however, in retaining a position in which not only he is incapable of effecting any good, but, from his persistency, works much positive evil to the best interests of Catholicity.

Master Murphy.

The fifth of the six Catholic Members of the Board is Master Murphy, who was appointed in July, 1851, along with Very Rev. Dean Meyler. The decrees of the Council of Thurles, passed in August, 1850, were confirmed by the Holy See, 23rd May, 1851, and published here immediately after, when, to meet the occasion, two of the three vacant seats at the Board

were given to Very Rev. Dean Meyler and Master Murphy. The Board had been in existence for twenty years, the National Schools in the province of Munster had the largest number of pupils, yet, while Ulster had given to the Commission 6 Members; Leinster, 9; Connaught, 1; and even England and Scotland, 2; it was only then that this Catholic province obtained any local representation at the Board, and we doubt if the circumstance, even then, was taken into consideration in the making of the appointment. The incompatibility of Master Murphy's public duties, as Master in Chancery, with his regular attendance at the Board, or with his giving due attention to the working of the System, will be understood from his own evidence, before the House of Lords, in 1854:

Have you been able to give much attention as a Commissioner, to the working of the System?

Not very much; my other avocations were so important that I was not able to give as much attention as I should have desired; however, upon every occasion when I could, or I thought it necessary, I have attended the Board.

I accepted my present office at the Board, *having first represented, that the state of my avocations would interfere with any regular attendance,* and it was only in substitution of the office which I held previously, as a Commissioner of Charitable Donations and Bequests, *I accepted, reluctantly, the office of Commissioner of National Education.*

As the Board is at present constituted, the majority of the Members of the Board being merely *honorary* Members, most of whom have other avocations, *they cannot attend;* consequently, if there were persons who *should be obliged to attend,* it might be different.

In 1852-3, because he took an active and prominent part in the discussion as to the *religious books,* Master Murphy attended tolerably well—31 out of 85 meetings—but, since, he has seldom attended, and *never on Special,* or any *Committees,* at which all very serious matters, especially those of a complicated nature, or in reference to the officers, are decided. Master Murphy is a man of undoubted ability, great energy, and admirably qualified to defend and support the interests of his Church and country, and, on some few important occasions, his advocacy of both, struck terror into the ranks of his opponents. In 1855, he modified an adverse decision against the Catholic Head Inspector, who reported on the Lancasterian Proselytising

National School in Belfast; his whole conduct in the discussion of 1852–3–4 is most creditable to him; and, in 1856, when all the Head Inspectors submitted to the Board a *joint* Remonstrance[1] against the mischievous and unsatisfactory changes which had been made in the direction of the Inspection Department, he, being unable to attend the Board which the Resident Commissioner *packed* for the occasion, applied to have the discussion on it postponed, but *his application was peremptorily refused.* To the Board's procedure and decision in the matter, he was quite opposed, and, to such an extent, that active entreaties had to be used to prevent him from tendering his resignation. On several occasions, he openly expressed his marked disapprobation of the treatment of Catholics in the Institution, and he is said to have made frequent appeals to some of the Catholic Commissioners, who do not attend, to resign their seats. Unable to read the official documents, to examine into the working of the several departments, to see the Inspectors and chief officers, to attend not only every Board but every Committee—running in only at the *close* of an *occasional meeting*, and after the fatigue of a laborious and important Court, ignorant of the merits of the questions under discussion, he must be silent, if opposed by those better informed, and thus Master Murphy affords no security or protection whatever to Catholic interests under the National Board. We must, but to a less extent, charge him, as well as Mr. James O'Ferrall, with retaining the office of Commissioner, having the clearest proofs, which are now before the public, of the gross abuses of the System, and of its anti-Catholic administration.

Thomas O'Hagan, Esq.

The sixth and last of the Catholic Commissioners is Mr. O'Hagan, Q.C., who was appointed in January, 1858, instead of Rt. Rev. Dr. Denvir, and, for some time, refused accepting the vacant seat. Of his abilities as an orator and a lawyer, his patriotism, his Catholicity, his personal goodness, we are proud—as a large share of them will be the inheritance of our country—but, as a Commissioner of Education his most useful

[1] See extracts from this important document in Appendix.

act will be his resignation. If Master Murphy has correctly stated his incapacity to attend the meetings of the Board, still less can Mr. O'Hagan attend. Chairman of the County Dublin, and a lawyer in the very highest practice in his profession, no one who knows anything of the nature and fatigue of these duties can believe that such a man, a Member, also, of several other Public Boards, could devote either the requisite time or attention to the grave, intricate, and multifarious questions connected with the administration of the National System. Mr. O'Hagan admits he knew little of the subject before he accepted the Commission, he has learned little since, except of its unpopularity, and his appointment was a mere decoy to Catholics, as it was believed by those who suggested it, that the popularity of his name would silence all and every outcry against the National System. For the misdeeds of the administration up to 1858, Mr. O'Hagan is not responsible, and we hope soon to see him part official company with his fellow townsmen from Belfast, who muster in such strength, and to such evil purpose in Tyrone House.

The Established Church Commissioners.

Before we make further comment on the inefficiency of the Catholic element in the constitution of the Board, we shall submit a similar outline of its Protestant and Presbyterian sections. Up to 1838, Rev. Mr. Carlisle was *Resident* and *Paid* Commissioner, and gave his undivided attention to the business of the Board. In June, 1839, he was succeeded by Mr. Macdonnell, at a salary of £1,000 a-year, with Tyrone House as residence. Mr. Macdonnell,[1] although distinguished in

Rt. Hon. A. Macdonnell.

[1] Mr. Macdonnell is son to the late Dr. Macdonnell, Belfast, and, up to the last generation, the family had been Catholics. He was educated at Westminster and Oxford, at which university, he distinguished himself in classics, obtaining a valuable scholarship of £300 a-year, for seven years; he was admitted to the English Bar, and went circuit for some time, but breaking down, on a memorable occasion, he quitted the profession, and obtained the appointment of Commissioner of Charities, in England. In 1837, the present Earl of Carlisle, then Chief Secretary for Ireland, appointed him Chief Clerk in the Chief Secretary's office, Dublin Castle, and of which the gentlemen in that department complained as a violation of an arrangement made in 1831, under which, promotion to that office was secured to the senior

classical literature, has not exhibited corresponding ability as an educationist, and his administration of the National System, for twenty years, has seldom risen above the shifting expedients of political diplomacy. An injustice has been done to him, in some quarters, by charging him with proselytising tendencies, but, a mere *political* Protestant, he appears indifferent to religious changes of the sort, and would probably view, with equal unconcern advances on either side, provided they did not obstruct the working of the official machine, or did not mar any object of his public policy. Mr. Macdonnell was appointed on the Board at the crisis of the great struggle between the two sections into which the National System had then divided the Catholic Episcopacy, and, he, at once, addressed himself to

clerk, but, Lord Morpeth left recorded his reasons—"that the appointment was made solely on grounds of public policy" (*See Reports of Inquiries into Public Offices*, 1854). In 1839, Mr. Macdonnell was promoted from the Chief Clerkship, in Dublin Castle, to the Resident Commissionership of the National Board, *at double the former salary*, although, having had no previous connexion with the department, and, probably, never having read one of the books, nor entered one of the schools, as, with the exception of a few years, he had resided in England from his boyhood. In 1846, he was admitted of the Privy Council, and it may not be altogether foreign to the object of the present publication, to notice, that although Mr. Macdonnell had little more to expect or desire for himself, he has taken especial care of his family. With the practically uncontrolled patronage of nearly £50,000 a-year at his disposal, he has managed to place leading persons of every party, and of every creed, under obligations to him, in the exercise of this patronage. About the time of his appointment, he had not a single family relation in Dublin. Now his only brother, who had been a medical man, in *fifth-rate* practice, is *Poor Law Commissioner*, at £1,200 a-year; his nephew, Judge Longfield, is *one of the Judges of the Incumbered Estates' Court*, at £2,000 a-year, and a Commissioner of Education; one nephew is *Professor*, at the Richmond Hospital, and also *Chief Medical Attendant*, at the Convicts' Prison, Mountjoy; another is *Registrar* in the Incumbered Estates' Court, &c. &c. The Education of the People, the Relief of the Destitute, and the Court for the sale of the Landed Property—three of the most important Institutions of the country—are presided over by the family, and on the rumour, in 1856, that a *Minister of Public Instruction for Ireland* was about to be appointed, the Right Hon. the Resident Commissioner was quite chagrined on learning that he was not the person to be nominated to the high office.

sustain the Castle party. The Melbourne administration was in office; Ireland enjoyed the liberal government of the Marquess of Normanby, and, to save the National System from the destruction with which His Grace Most Rev. Dr. MacHale and the other Prelates threatened it, the entire weight of the Whig party was ardently thrown into the contest. The popular Chief Secretary, Lord Morpeth, and the Chancellor, Lord Plunkett, both enrolled themselves as Commissioners; Mr. Corballis from the Catholic Bar—to which, from the Bench, O'Loghlen, Woulfe, and Ball cried "*sursum corda*"—also obtained a seat at the Board; the Chief Clerk. Mr. Macdonnell, was deemed an improvement on the unpopular Rev. Mr. Carlisle, as Resident Commissioner, and the sagacious Drummond, then Under Secretary, lent active support in defence of the System, against the Catholic Archbishop of Tuam. In October, 1839, Very Rev. Dean Meyler issued his circular to the Catholic Inspectors to supply favorable evidence, as to the working of the System, addressed to him, under cover to the Rt. Hon. A. R. Blake, Dublin Castle, but the replies not being deemed quite satisfactory, all the Inspectors were called up to Dublin, in December, and instructions given to them to prepare Reports on the working of the System, abstracts from which were to be got ready for the Court of Rome. Two able ecclesiastics from the Archdiocese of Dublin, specially selected for this duty, were despatched to Rome to urge the innoxious character of the System, and Mr. Hamilton Dowdall, the Catholic Secretary to the Commissioners, was also sent there to act as official ambassador, pending the discussion of the appeal to His Holiness. This influential and powerful demonstration in support of the National System was seconded by an alliance with the Presbyterians, entered into, in January, 1840, and in effecting which, Mr. Macdonnell, from his connexion with Ulster, took an active part. From that period up to the present time, the main aim of the Resident Commissioner has been to widen the portals of the System for every class of non-Catholics, presuming that the Catholics either

would or should be content with any terms that might be imposed upon them. The right of Catholic Pastors to the use of non-vested schools, under Presbyterian and Protestant Patrons, for the purpose of giving religious instruction to Catholic pupils, as secured to them by Lord Stanley and exercised for eight years, was taken from them, in January, 1840, in order to meet the objections of Presbyterians and admit them under the System, whilst, in the following month, the *Resolutions* of the *entire* of the *Catholic Bishops* were set aside by the Lord Lieutenant, with an intimation "*that no changes, such as the Bishops desire, can be made with advantage to the public, either in the constitution of the Board, or in the general regulations under which they have acted.*" In 1841, His Holiness intimated that it was desirable that the Bishops or the Parish Priests should retain and obtain *the exclusive trust in the property in school-houses*, and, in 1845, this demand was answered by conferring a Charter of Incorporation upon the Board, which was followed by a refusal of all grants to erect schools, *unless vested in the Corporation.* Again, in October, 1847, the Catholic Prelates unanimously demanded of Government certain changes in the System, and the reply was, that, *next month*, the Stopford non-compulsion rule was introduced, and the proselytising of 70,000 Catholic pupils thus facilitated. The Council of Thurles reiterated most of the previous demands made by the Prelates, in order to make the System even tolerable to Catholics, and the new anti-Catholic Code of 1855 is the reply to those demands. These adverse changes, and many others of great importance, were effected through the skill and diplomatic tact of the Resident Commissioner, who, for many years back, has virtually managed the entire business of the Commission. Always on the spot, and never absent from any of the meetings of the Board, mixing with the leading officers, and eliciting their views on the various current questions, examining the Reports of the several Inspectors, and kept informed of the correspondence from the Patrons of schools, the Resident Commissioner has no equal at the Board, in knowledge of the general working

of the System, and his statements and opinions are, therefore, readily accepted and adopted by most of the other Members. Step by step, Mr. Macdonnell gradually advanced in the disposal of the official patronage, until, at length, the ratification of his appointments by the Board has become a matter of mere form. The patronage exercised by him is of greater extent than that of some of the Ministers of State, the annual value of the situations being worth about £50,000 a-year. In the disposal of this patronage the interests of education are altogether secondary, and often, as we shall hereafter prove, wholly excluded from consideration; now the appointment of the relative of a Commissioner, or the relative of some near friend of his, secures the management of one vote at the Board; now the nominee of a Catholic Bishop, and on another occasion the appointment of a man recommended by a popular Member of Parliament. The Resident Commissioner can bring the several matters before the Board in any order that suits his purpose. He is intimately aquainted with the habits of the several Members of the Board, and can fix not only the *day* but even the *hour* for bringing forward for discussion any subject in which he is interested, so as to secure the presence or absence of support or hostility to it, on the part of the other Commissioners. If the case be serious, and that opposition is expected, a *private letter* can call in those upon whose support he reckons; or, if it be a matter that requires the support of the opinions of any section of the officers, he intimates his wish, points out what is required, and in the course of the discussion calls for the production of the *independent* testimony of these gentlemen.[1]

The Most Noble the Marquess of Kildare.

The Marquess of Kildare is the second, in point of seniority, of the six Commissioners of the Established Church, and was appointed, in 1841, on the retirement of his father, the Duke of Leinster, from the Board. He resides near Athy, and for the last few years has very rarely attended at the Board, and

[1] High dignitaries of the Established Church have published, as their own, Educational Pamphlets mainly written by a certain Member of the National Board.

even in 1852-3, he attended only 15 of 85 meetings. The Marquess is liberal in his views, but has never taken any decided or active part in the business of the institution.

Rt. Hon. M. Brady.

The Rt. Hon. M. Brady, Ex-Chancellor, appointed a Commissioner in 1847, has always been one of the most regular attendants at the Board, takes a tolerably active interest in its proceedings, and, next to the Resident Commissioner, attends more meetings than any other Member. It is in the judicial proceedings only that he takes this prominent part, and he is little conversant with the detailed working of the System. Since the retirement of Archbishop Whately, he has, when present, always occupied the chair at the Board, and, from his position, and several of the Members being lawyers, who expect further professional advancement, he exercises considerable influence at its meetings. Being almost wholly dependent on the Resident Commissioner for any information which may be necessary to explain the official matters that come before him, the Ex-Chancellor is generally on the side of Mr. Macdonnell in all difficulties that arise.

Rt. Rev. Dr. Higgin.

Rt. Rev. Dr. Higgin, Protestant Bishop of Derry, an Englishman, succeeded Archbishop Whately in 1853, and, from living in Derry, his Lordship seldom attends the Board.

Rt. Hon. Judge Hatchell.

Rt. Hon. Judge Hatchell was also appointed instead of one of the three seceders of 1853; he attends with tolerable regularity, but, with the exception of the judicial proceedings at the Board, he is unacquainted with the working of the System.

Hon. Judge Longfield.

Hon. Judge Longfield, Incumbered Estates' Court, the sixth of the Protestant Commissioners, and also successor to one of the seceders in 1853, is nephew-in-law to the Resident Commissioner, a tolerably regular attendant at the Board, and always at the call of his kinsman whenever urgent business demands his presence and support.

The Presbyterian Commissioners.

The three Presbyterian Commissioners are a most important element in the constitution of the Board, and in point of average regularity of attendance, unity of action, devotion to the interests of the religious body that they represent, and

effective influence on the Commission, they rank *first* of the three religious sections of the Board. Rev. Dr. Henry succeeded Rev. Mr. Carlisle as *Presbyterian*, but not as *Resident* Commissioner, in 1838, and from that date, up to 1849, resided in the City of Armagh, where he had charge of a congregation, and also held the office of Distributor of the *Regium Donum*. During all this period he gave a large share of attention to the meetings and to the business of the Board, and took a leading part in bringing about the junction of the Presbyterian body, in 1840. An allowance was granted to him in lieu of his hotel and travelling expenses when attending the Board, and which he continues to draw, even when residing, as he did for a considerable portion of the time, in Dublin.[1] In familiarity with the general working of the judicial, administrative, and executive departments of the System, in watching and turning to their own interests the exercise of patronage, in closeness of intercourse with the officers of their own faith, and identification with their feelings and wishes, the Presbyterian Commissioners are an example to the other two sections of the Board. They have secured for Presbyterians the sole control of the entire Inspection Department both Literary and Agricultural, and have largely increased the Presbyterian element not only in the Central Office, but also in all the schools under the Board's own

Rev. Dr. Henry.

[1] Although provided with magnificent apartments in his college in Belfast, Dr. Henry has resided a large portion of his time in Dublin, during which he draws allowances for every meeting that he attends, not only of the National Board, but also of the Board of Bequests, Queen's University, and such other Boards of which he is a Member as grant such allowance, thereby largely supplementing his income as President of Belfast college. A Return, to an order of the House of Commons, on this head, would be interesting, as showing how a gentleman can keep a town house, watch patronage, attend levees, and act the courtier, *at the public expense*. The three Presbyterian Members of the Board not only actively advance the interests of the religious body to which they belong, but they also advance their own. Messrs. Andrews and Gibson have obtained, through their practice at the Board, as much as at the Bar, the Chairmanship of two counties, and the latter has got a nephew into the Education Office. In conferring the Presidentship of Belfast college upon Rev. Dr. Henry, the Irish Government distinctly stated that it was owing to his connexion with and experience of the National System.

management in Ireland. Rev. Dr. Henry has obtained, through the National Board, the Presidentship of the Queen's College, Belfast, and all the Presbyterian appointments are referred to him for disposal amongst the students under him.

R. Andrews, LL.D.

Dr. Andrews, Q.C., a Unitarian, was appointed, in 1847, on the resignation of Mr. Holmes. Dr. Andrews is pretty regular in his attendance, and when the small number of Unitarian pupils is considered, his efforts have secured a meed of patronage for them twenty-fold in excess of their just claims.

James Gibson, Esq.

Mr. Gibson, the third of the Presbyterian Commissioners, was appointed in 1848. If not the most diligent in attendance, he is, however, the most active of all the Members of the Board, except the Resident Commissioner, and in detailed knowledge of the working of the System he has no other superior on the Commission. He is a lay dignitary of the Presbyterian Church, is legal adviser to the General Assembly, and takes a prominent part in the annual deliberations of that body, in the educational section of which he occupies a conspicuous place.

From the brief notices now given of the fifteen Members of the Board, it is clear that the Resident Commissioner has the practical management of the whole Commission, that the Catholic element is practically inoperative, and, that by his combination of the Presbyterians with those of the Established Church, the general direction of the Institution is in the hands of a few *Belfast* Commissioners.

Secretaries.

From 1831 to December, 1838, the Chairman of the Board, His Grace the Duke of Leinster, was a Protestant, the Resident Commissioner, Rev. Mr. Carlisle, a Presbyterian, and the

T. F. Kelly, LL.D.

Secretary, Dr. Kelly, a Protestant. The re-casting and extension of the Inspection Staff and the opening of the Training Establishment in Marlborough-street, in 1838, brought Messrs. Sullivan, Robertson, Kelly, and Dowdall—four of the eight Inspectors of the old staff—into the Central Office, and, on the promotion of Dr. Kelly to the situation of City Magistrate, it was decided to appoint *two* Secretaries instead of one. Mr.

Messrs. Dowdall and Cross.

Dowdall, a Catholic Inspector, and Mr. Maurice Cross were

appointed *Joint* Secretaries. Mr. Cross is an Englishman, brought over to Belfast, from the Borough-road School, London, where he had been a Monitor, by Joseph Lancaster, who placed him in charge of the Lancasterian, or Frederick-street School, which having been aided by the Kildare-street, and other Societies, finally became a National School; the character and working whereof *as such*, we have already described. Mr. Cross obtained the appointment of Secretary without previous service under the National Board, to the exclusion of several Protestant Inspectors and other officers, owing to a memorial from Belfast, numerously and influentially signed. Mr. Dowdall died in 1841, and Mr. James Kelly, the present Secretary, succeeded him. Mr. Kelly was early appointed Inspector, and, in 1838, he and Mr. Thomas Robertson were transferred to the situation of senior clerks in the Inspection Branch of the Office. Since 1841, Messrs. Cross and Kelly have held the office of Joint Secretaries, Mr. Cross being senior in position, and enjoying a higher salary, and their duties are thus divided:—Mr. Cross is the Secretary that prepares and arranges the matters to be laid before the Board, attends their meetings, furnishes explanations, frames the Minutes and Orders of the Commissioners, and sees them issued from the several departments to which they relate. He is the Head of the offices, directs their internal economy and discipline, and exercises more practical influence in the judicial, administrative, and executive proceedings of the Board than the whole six Catholic Commissioners taken together. He is thoroughly English in his opinions of Ireland, an open supporter of the principles and policy of Archbishop Whately, and his associations, antecedents, and whole official conduct, whenever practicable, are anti-Catholic. Mr. Kelly, from his appointment as Secretary in 1841, up to 1855, had the sole charge and direction of the Inspection Department, both as to country staff, and as to its central executive; and he also attended Sub-Committees, and took a part in the financial business. Since 1855, the direction of the Inspection Staff has been taken from him and

Mr. Kelly.

Division of duties of Secretaries.

handed over to a Presbyterian, and his present duties are almost exclusively confined to matters of finance and of agriculture, with the theory and practice of which latter subject, he is wholly unacquainted. Mr. Kelly has now scarcely any connexion with any *moral* department of the Institution, his position as *junior Secretary* is barely recognised, an attempt was made to abolish his office altogether, in 1855, but the Catholic Commissioners opposed and defeated it.

Central Official Establishment.

The Official Establishment consists of the following branches—Inspection, School Managers', or Correspondents'

Inspection.

Department, Books and Apparatus, and Finance. The Inspection Department is by far the most important, as it controls all the practical relations of the Board's connexion with the 5,400 schools throughout Ireland. From the first application for aid to erect a new school, or to assist an existing one, during the entire history and working of the school, this department determines the whole official action towards the establishment. It includes, therefore, within its official sections, school Applicants', school Salaries', and school Statistics' departments. The Inspection Staff of all grades, and the Organizers, are under its control, and every Report, letter, and document, in relation to their duties, is dealt with in this branch of the Office. The country staff we shall specially notice hereafter, at present, our object is to point out by whom and how it is directed at Head Quarters. In his evidence, in 1854, Mr. Cross admitted that the business of the Education Office, generally, was badly done, and always in arrear, and that the whole establishment required to be organised. As the Government were holding inquiries into the working of all the departments of the Civil Service, the Resident Commissioner got alarmed as to the state of the Education Office, and, in January, 1855, the six Head Inspectors were called in to put the Inspection Branch of it in order, as preparatory to the expected visit of the Treasury Commissioners. At that date, there was more than a full year's arrear of business, and *eleven thousand* Reports of the Inspectors, on schools visited by them, lay over, waiting to be *read* and *dealt*

with. A second, a third, and even a fourth Report upon the one school often accumulated before the first was read, or official action taken on it, and some of the Commissioners, on seeing whole rooms filled with bundles of Reports piled in them, expressed a wish that they could be burned, as the readiest way of disposing of them. The Head Inspectors, aided by an augmented temporary staff, worked off this disgraceful arrear, and made a Report pointing out the means of re-organising the whole department, which Report is the basis of the existing general arrangements of the office. Lord Monck and the Treasury Commissioners were called in when the department was fit for inspection; they held an inquiry, examined witnesses, made a favorable Report,[1] had the officers classified, and all their salaries largely increased. The Inspection Department was taken from Mr. Kelly, who had been its Catholic Head for fourteen years, and given to Mr. M'Creedy, one of the senior Head Inspectors—a Presbyterian. The heads of sections of the department—Applications, Salaries, and Statistics—are Protestants, and of the officers next in rank and authority to the Chief of Inspection, *three are Perverts*, two of them *First Class* Clerks, and one of them an ex-Inspector. One of these was, at his entering the service, and for several years afterwards, a Catholic, one was a Catholic up to his marriage, and one became a Protestant on entering Trinity College. These are the parties who have the chief influence in directing the whole Inspection Staff, and determining the official action to be taken on the Reports upon about four thousand Catholic schools, attended by nearly half a million Catholic children. For an account of the working of the department, under the new Chief and his assistants, we refer to the *Joint Remonstrance* against it (see Appendix) drawn up and signed by *all* the Head Inspectors, two Protestants and three Catholics, the proceedings connected with which will amply reward

[1] This is the Report, a copy of which was moved for by Mr. Macartney, M.P., Antrim, last Session. We beg to suggest that the motion be repeated, including therein a copy of the evidence taken at the Inquiry. The Board objected to the production of the Report last year; the production of both Report and Evidence should be insisted on.

perusal. The Catholic Commissioners disapproved of the appointment of Mr. M'Creedy, yet Mr. Macdonnell carried it against them, and, last year, the Archbishop and Prelates of Armagh, in Provincial Synod, condemned that appointment. Mr. M'Creedy now exercises far more influence over the education of the country than three-fourths of the Members of the Board; all official action on a school, through the medium of Inspection, is controlled and directed by him, and the peace and promotion of every officer on the Inspection Staff are at the mercy of his single will.

Correspondents' Office.

The School Managers' or Correspondents' Branch of the Office has charge of all correspondence between the Board and the School Managers, provided it does not so arise out of the Inspection of the schools as to belong to that department, and, generally speaking, it has charge of nearly all the correspondence not included under the Inspection Branch. To this department also belongs the charge of the Board's Minutes, the preparation, under the direction of Mr. Cross, of the official documents for the several meetings of the Board, and the summoning of the Members. The Head of this office is a Protestant, formerly Inspector under the Board of Erasmus Smith's schools, and as he is Chief Clerk and *Precis Writer*, he often attends the Board's meetings, to draft Minutes and act instead of Mr. Cross. He is a gentleman of strong and undisguised anti-Catholic feelings, but a very experienced and useful officer.

Book and Apparatus Depôts.

The Book Department is under a Protestant, and so is the newly-formed Apparatus Depôt, the Head of the latter having been transferred from the stores of the Kildare-place Society. One of the clerks in this department is also a Pervert, introduced by Rev. Mr. Carlisle.

Financial Department.

The Financial Department is under the direction of an Accountant, an Englishman and a Protestant—who entertains an unconcealed contempt for everything Irish, our money excepted—and under a Protestant Cashier. The Accountant ranks next to the Secretaries, attends all Finance Committees, and in many respects exercises a considerable share of influence.

Transaction of business.

From this outline of the sectional branches and chief offices of the central administration, the mode of carrying

on the business will be the more readily understood. A *Sub-Committee* sits almost *daily*, and all questions are referred to it which the Heads of Departments consider cannot be disposed of by routine or precedent. The Resident Commissioner and Mr. M'Creedy, with Mr. Kelly, occasionally, decide all matters in reference to Inspection, and to Applicant cases. The Resident Commissioner, Mr. Kelly, and Dr. Kirkpatrick, Agricultural Inspector, decide business pertaining to Agriculture—this last gentleman is a Unitarian. A *Finance Committee* meets once a-week, and consists of the Resident Commissioner, and at least one other Commissioner—generally one of the three Presbyterians, and occasionally Mr. O'Ferrall, but never any other Catholic—Mr. Kelly, and Mr. Claridge, the Accountant. Committee.

The entire practical business, with the exception of matters of special difficulty or importance, is transacted in these Committees, upon which as has been shown, there is no Catholic representation, Mr. Kelly having neither the will, the ability, nor the influence to protect Catholic interests. The *ordinary* meetings of the Board take place every Friday, and on one Friday in the month the Board is *special* for all questions postponed from ordinary meetings. A large portion of the business at the weekly meetings is a mere confirmation of the decisions of the Sub and Finance Committees, so much so, that the subjects are scarcely even announced, still less discussed, but passed *as a matter of course.* A Programme of the subjects intended to be brought before the Board on Friday, is issued with the summons to each Commissioner on Tuesday—a practice introduced some few years back, but often designedly evaded, as frequently, matters of the deepest interest and importance are brought forward and decided without previous entry on the Programme,[1] all which is managed between the Resident Commissioner and Mr. Cross. Meetings of the Board.

[1] Within one month in 1857, the senior Head Inspector was degraded in rank, and deprived of £200 a-year of his income, without any notice whatever being given to the Members of the Board generally, or any entry on the Programme, and another Catholic officer of high position dismissed, in a similarly lawless and star-chamber-like manner.

Administration a Monopoly.

Quite enough has been stated to prove that the practical management of the Board is in the hands of the Resident Commissioner, with the Rt. Hon. Ex-Chancellor Brady, and Judges Hatchell and Longfield to sustain him, and the Rev. Dr. Henry, and Messrs. Gibson and Andrews, Presbyterians, this Belfast party being ably seconded by Messrs. Cross, M'Creedy, Claridge, Kirkpatrick, and Sullivan. The sworn evidence of Mr. Cross, in answer to the Earl of Derby, before the House of Lords, in 1854, thus describes the working of the Board:

I have no doubt whatever that the business of the Board, generally, cannot be effectively administered by a numerous Board; *that is my decided opinion, after long official experience.* In fact, the ordinary business is now transacted chiefly by Mr. Macdonnell, who is the Resident and the only Paid Commissioner, myself, and my brother Secretary;[1] but the successful working of the establishment requires that it shall be done in a different way from what it is at present. *In fact, at present, the Commissioners, as a body, have very little to do with the practical administration of it.* The majority of the Committee are aware that the Board is composed principally of clergymen and gentlemen connected with the profession of the law. They cannot, from the nature of their avocations, attend the meetings of the Board so frequently, nor can they devote so much attention to the details of business as would be desirable for a mere administrative body.

Have you any objection to name the Commissioners whose attendance has been most frequent?

None whatever. Besides the Resident Commissioner, there are Mr. James O'Ferrall, one of the Roman Catholic Commissioners; Mr. Gibson, barrister, Presbyterian; Mr. Robert Andrews, barrister, Unitarian; and Rev. Dr. Henry, President of Queen's College, whenever he is in town. He lives in Belfast, and cannot attend the Committees so regularly as if he constantly resided in Dublin, although he is very frequently present. The Archbishop of Dublin was *scarcely ever absent* from the general meetings of the Board, previously to the misunderstanding which has taken place; but his Grace did not attend Committees." In his other answers Mr. Cross stated, in proposing a Board of some unpaid, and of four paid Commissioners:[2] "they would be *useless*, unless they were men having the requisite official experience and accurate knowledge of the principles of the System." "The mode of conducting the official business of the Board has been, for some time, in a very unsatisfactory state, the routine business of which, I am sorry to say, *is always in arrear.*"

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[1] At that time, Mr. Kelly was at the head of the Inspection Department, since transferred to Mr. M'Creedy.

[2] A Paid Board was advocated by several of the witnesses: Rev. Dr. Henry, Mr. Cross, Rev. Mr. Booker, &c., and it was one of the suggestions intended to have been proposed by his Excellency the Earl of Eglinton, a Member of the Committee of the House of Lords, in 1854.

The general staff of the office is not only Protestant in its direction, but Protestant throughout, as may be seen from the following List and Table: The Staff. Its direction.

		£
Protestants.	Rt. Hon A. Macdonnell, Resident Commissioner, worth	1,200
	Mr. Cross, senior Secretary (Eng.)	750
	Mr. Claridge, Accountant (Eng.)	530[1]
	Mr. M'Creedy, Chief of Inspection (Pres.) ...	580
	Mr. C. Robertson, Chief Clerk	400
	Mr. Lawrence, Storekeeper	270
	Mr. Todd, Apparatus Depôt (Pres.)	150
	Mr. Peake, Cashier	210
	Messrs. Barklie, Fitzgerald, Dunbar, Geoghegan, *First-Class* Clerks	1,240
	12 Protestant Heads of Departments,	£5,330
		£
Cath.	Mr. Kelly, junior Secretary	700
	Messrs. Whittaker and Gordon, *First-Class* Clerks ...	620
	3 Senior Catholic Officers . .	£1,320

Of these 15 chief officers, three are Catholics, not one of whom has the direction of any Department, and whilst the aggregate salaries of the Catholic officers is less than *one-fourth* that of the Protestants, the Catholic pupils under education are *seven* times as many as the Protestants. The staff of the whole Central Establishment may be thus exhibited: Clerks, their rank, creeds, and salaries.

	Heads of Depts. and 1st Class Clerks.	Clerks—Class.			Total Officers.	Amount of Salaries.
		2nd.	3rd.	Supplemental.		
						£
Established Church,	10	3	4	1	18	5,723
Presbyterian, . .	2	2	2	5	11	1,822
Total Protestants, .	12	5	6	6	29	7,545
Catholics, ...	3	4	9	5	21	3,546
Total, . . .	15	9	15	11	50	11,091

[1] And Assessor (for the department) of Income Tax, worth £100 a-year.

Summary.

Viewed from a financial point, the disparity in salaries and in officers is striking, and is sufficient evidence of the Protestant ascendancy of the Institution, even in the very household of the Corporation, but it is when viewed in an administrative and moral light, that the true character and influence of the relative elements of the staff can be seen in their just proportions. Two-thirds of the 21 Catholics are either unclassed, or are on the lowest class, and more than half of these are very young men, that had been pupils in the Model School, and, going in as mere school-boys, gradually advanced themselves, through lapse of time, by talent, and diligence, to the inferior posts which they now occupy, but influence in the direction of the concern, they have none whatever. Some few of the Catholics are parties who obtained their places through mere patronage, and all of them, especially their head, Mr. Kelly, are so intimidated by the circumstances about them, that Catholicity and Nationality would stand a poor chance of obtaining an advocate within the precincts of the Education Office. There is scarcely a scandal conceivable to exist in any institution of the kind that has not its type in this, to all which young Catholics are subjected. They see the representatives of a fraction of the nation, and of a still smaller fraction of the pupils in the schools, the dominant party in the Establishment, and they are daily made to feel that their own official existence depends on the suppression of every manly sentiment[1] natural to them. They see four of

[1] Some few years since, a young lad from the Model Schools, was appointed *apprentice clerk* in the Inspection Office. Newspapers were accustomed to be read in the morning, and on the murder of Mr. Manifold, King's County, being announced, a discussion arose, the Head of the office denouncing the peasantry, and this lad urging extenuating circumstances on their behalf. The following number of *The Christian Examiner* had a leading article upon this conversation, headed *Ribbonism in the National Board*, and which number was submitted to the Board, at its next meeting. The clerks were called up, the trial was brief, the lad of seventeen was *instantly dismissed*, and the Head of the office complimented. The lad's father is a Police Inspector—a Protestant—who being displeased with his son's indiscretion, the poor boy emigrated, and in a few months yellow fever laid him to his rest, on the banks of the Mississippi. The head of the office is a Pervert, the lad's mother is a Catholic, and he had become a

the Protestant officers of superior grade known Perverts, and three of these four in positions above 18 of the 21 Catholic officers. They see Members of Orange Lodges, imported from Belfast, and placed above many of the Catholics, and they know, likewise, that several of the leading officers are distinguished *Freemasons.* They have a Library for their use replete with infidel and anti-Catholic works, and, save one solitary history, containing not a trace of Catholic literature. A Pervert is the Librarian, and Prescott's *Ferdinand and Isabella* (see page 150), Gibbon's *Decline and Fall of the Roman Empire*, Seymour's *Mornings with the Jesuits*, and numbers of other equally anti-Catholic works, are freely circulated amongst the Catholic officers, several of whom are mere lads, whose minds are immature, and whose religious instruction is incomplete. They see their fellow officers lead loose lives—they see persons convicted of open profligacy in other departments of the establishment brought in by their side, so that the Central Establishment is familiarly called the official "*Refugium peccatorum ;*" and they hear, openly and freely expressed, sentiments revolting to their faith, and subversive of their morals. Two of the young men who entered the Office in early life, their fathers, also, having been in the service, seem, so far as may be inferred from their

Catholic, at the period of the discussion; he was dismissed, as stated, and his sister, who also became a Catholic, when in charge of the Infants' Model School, Kilkenny, was called on to resign, solely because of this change of religion, and *had to resign* her situation. These are the only instances that we have heard of Protestants in the Board's service having become Catholics, their fate, in a worldly point of view, is not very encouraging, although three Perverts now fill the three positions next to the Chief of Inspection. The then Head of the office declared "he would riddle, with bullets, the heart of the man that shot Manifold," the poor youth retorted, in substance, the Drummond maxim, "property has duties as well as rights." A Presbyterian clerk admitted, at the Board, that it was through him, *The Christian Examiner* had learned it, yet, in the face of this admission, the Board affect to deny that any of their officers supply such information to the Press, and, lately, when they degraded their Senior Head Inspector, alleged as *one* of the *four* grounds for their so doing, that he had accused some of the Officers of the Board of thus communicating with a certain portion of the Press.

own declaration, to have lost their faith, yet both of these are still registered as *Catholic* Inspectors. The flagrant indecency of the conversation openly indulged in, unchecked by the Heads of the offices, can be understood from the fact, that one of the Catholic Clergymen in Marlborough-street, lately felt obliged to wait upon the Resident Commissioner, and request his interposition to check an evil which tends to destroy the morals of the Catholic young men in the Office.

Regarded in any light, or from any point whatsoever, the Central Administration of the National Board is anti-Catholic,[1] and when monopoly and ascendancy have thus taken possession of the very seat of government, under the eyes of the few Catholic Members who are supposed to protect the interests of Catholics, it proves how slender should be our expectation, as to the will or the ability of these Members to correct or prevent abuses in quarters of the country entirely beyond the range of their observation.

[1] No officer in the service felt this more keenly, none published it with more bitterness than Mr. Kelly, the Catholic officer highest in rank. He wrote to all the Catholic Commissioners, complaining that there was a conspiracy to abolish the Catholic Secretaryship; he was openly and grossly insulted by those above him in the Office; he was superseded in his duties by a Presbyterian; yet, on his obtaining a commission for his son, through the Resident Commissioner's interference with a distinguished nobleman, the ensigncy in the 10*th Foot* effaced the memory of his own wrongs and those of his co-religionists. This favor, however, was not extended to him by his old enemy, the Resident Commissioner, until the whole of the Head Inspectors, Protestants and Catholics, had exposed, in a Joint Remonstrance (see Appendix), the evil working of Mr. Macdonnell's changes in the direction of the Inspection, but, this generous act moderated, at once, Mr. Kelly's enmity, and gradually brought him round to eat his pudding and be grateful for "the good the official gods provide him." The production of the evidence referred to, page 283, would show the public the opinions which the heads of the offices entertain of each other.

CHAPTER XIII.

THE CENTRAL TRAINING SCHOOLS FOR MASTERS AND MISTRESSES.—CLASSIFICATION AND SALARIES OF TEACHERS.

Model Schools, Merrion-street, 1834 to 1838.—Opening of Men's Training Institution, Marlboro'-street, 1838; its Staff of foreigners. Appointment of Professors Sullivan and M'Gauley; their antecedents, duties, and qualifications; relation to the Model Schools. Professor Sullivan's Course; danger arising to Catholic Teachers from Lectures by a Protestant on the Science of Education, on English Literature, and on History.—Resolutions of Catholic Prelates, Rescript of Cardinal Fransoni, and Decree of Council of Thurles, on subjects of these Lectures to Catholic Teachers. History all but wholly ignored in the Course of Instruction, owing to the principle of the *mixed* system; prohibition of Irish History now matter of general complaint; testimonies of Head Inspectors and others as to ignorance of History on the part of the Teachers. Mathematical and Physical Course.—Assistants to Professors. Opening of Training Institution for Schoolmistresses; Staff and Course.—Domestic life, and moral and religious culture of the Students.—Absence of all attempt to form or improve the general character of Teachers.—National Normal Schools contain all the dangers of *mixed* education.—Contrast with Training Institutions in England.—Total number of Teachers Trained, and number of these yet in the service; cause and remedy.—Classification of Teachers; their salaries; abscence of local support accounted for. Recent changes in the Training Department.—Summary.

Training Department, 1834 to 1838.

CONNECTED with the Central Institution, but by proximity of locality only, and not as a portion of the administration, are the Training Establishments for Masters and Mistresses. One of the restrictions which Lord Stanley's letter annexes to the right of Patrons to appoint their own Teachers is, "*That he shall have received previous instruction in a Model School in Dublin, to be sanctioned by the Board*," and one of the specific purposes to which the Commissioners were permitted to apply the Funds voted by Parliament was, "establishing and maintaining a Model School in Dublin, and *Training Teachers for country schools*." Before the opening of the Model School, the Commissioners were obliged to dispense with this condition, but, in point of fact,

it never has been, and, practically, it could not be enforced. In 1833, the Board opened their Model Schools, in Merrion-street, and, in 1834, they called up a class of fifteen of the School-masters for Training. In the four years 1834-8, only about 300 Masters were trained, and the Session for each set, or class of men, was limited to from three to four months. As there was no house, as a residence for the Teachers, a weekly rate of allowance was granted to each man; they lodged out, and the moral superintendence over them was very slight. The chief instruction which they received was that derived from witnessing how the Model Schools were conducted, and there was no Professorial or other staff, apart from that connected with the working of the Model School. In 1838, on the opening of the Normal Establishment, Marlborough-street, a distinct Training Department, was instituted, and a house fitted up, in Glasnevin, in which the Teachers were to reside, during their term of training. Rev. Mr. Carlisle was Professor of Education, Dr. M'Arthur was Training Master and Head of the Model Schools, and Messrs. Wilderspin, Rintoul, and Delaspie acted as Lecturers—three Scotchmen, an Englishman, and a German, all Presbyterians and Protestants, to train and mould the Teachers of Ireland. Public indignation, not in Dublin, but in the Provinces, was directed against this contempt for the feelings and intelligence of the Nation, and all these parties, except one, were superseded. The Board, in 1838, appointed two gentlemen "*to Lecture the Teachers in training on their respective branches*,[1]" and these were Professors M'Gauley and Sullivan. Mr. (now Dr.) Sullivan[2] had joined the Board, as Inspector, in May, 1832, and

Professors Sullivan and M'Gauley.

[1] See Professor M'Gauley's Report on the Training and Model Schools—Board's Twenty-second Report, vol. ii. p. 154.

[2] This gentleman, in advertising his books last year, quoted a passage from an Ulster newspaper, which stated that it was Professor Sullivan's *works* that established the National System of Education. Some of the oldest of the Inspectors, who saw this advertisement, were affronted, not so much at the audacity of the statement, as at the advertisement of it by Professor Sullivan, who well knew it to be unfounded, and they wrote to the Board, complaining of the matter, since which, the advertisement has not been

from the prominent part that he has taken in connexion with National Education, his name demands more than a passing notice. Shut out from observation of the practical working of the System for twenty-one years, but counting each year of service as a year of experience, Dr. Sullivan, constantly refers to the System, as it was in the time of the *fathers* of the present Teachers and the *grandfathers* of the present pupils, and which he regards as *the golden age* of Popular Education in Ireland. The following extract, from a letter from Dr. Sullivan to the

repeated. Now, Mr. Sullivan was Inspector, from May, 1832, to April, 1838; at this date there were only 1,384 National Schools, and his own evidence, in April, 1837, shows that he had been officially connected with less than one-fifth of this number of schools, in seven of the thirty-two counties, two only of these in Ulster. Previous to 1838, the National Schools were established without the intervention, visit, or report of *any* Inspector, but, to complete the absurdity of the statement, Mr. Sullivan had written nothing, while in the Board's service as Inspector, or before entering it, which could, in any manner, affect the spread of National Education. Before entering the service, he had edited *Turner's Arts and Sciences*, his exhibition of any knowledge of several of its subjects being confined to giving the *derivation* of *technical terms*, and he also compiled a *Dictionary of Derivations* His only work, in connexion with the National Schools, or at all known in them, was the development of a few pages in the latter work, into a Tract of *two sheets*, styled *Exercises on Orthography, Orthoepy, and Verbal Distinctions*, the expense of printing and publishing which, in 1834, was defrayed by the National Board. Nearly all the National Schools which existed early in 1838, when Mr. Sullivan ceased to be Inspector, had been established at the end of 1834, when he published this Tract, so that no person can have been so absurd as to put a school under the National Board, in order to obtain, at the reduction of a penny, *two sheets of a Spelling Primer*. Mr. Sullivan had been a Teacher, but was never connected with Popular Education until he joined the Board, and, from the crude state of the schools, up to 1838, it is clear that his knowledge of National Education, or of its workings, derived from his recollection of its condition twenty years ago, must be of little value. His colleague, Rev. Mr. M'Gauley, had been an officiating Catholic Clergymen, and was never before connected with education, so that he had no special qualification whatever for the office to which he was appointed, apart from his taste for, and tolerable attainments, as an amateur, in some branches of physics. It was in 1841, or three years after the appointment of Dr. Sullivan, as Lecturer, and when he had acquired a tolerable knowledge of some of the subjects which he was engaged in teaching, that he commenced publishing the works used in the schools, the circulation of which he forced by all the official means that his situation commanded.

Commissioners, dated 8th April, 1850, so fully illustrates this feature in the character of the learned gentleman, that we shall quote it without comment:

> "*I may be allowed to say of myself, that I have more experience in these matters*" [examination and classification of Teachers] "*than any of the officers of the Board, an experience of eighteen years;* I inspected schools for *six* years, and, strange as it may appear to our present Inspectors, *I never examined a Schoolmaster during the whole of that period.* It was by inspecting their schools, and examining their pupils, that I judged of the Teachers' qualifications."

Relation of Professors to the Model Schools.

The two Lecturers divided the whole range of subjects between them,—thus Rev. Mr. M'Gauley, who was appointed to lecture on Natural Philosophy only, took, in addition, the several branches of Mathematics, and Mr. Sullivan took English Grammar, the English Language and Literature, Logic, Political Economy, History, Geography, Astronomy, and Education. It was soon found that the young Teachers were treated as mere students, almost wholly irrespective of the special object of their studies, and the Professors, as the Lecturers were now styled, attempted to remedy the defect by obtaining, in 1839, the inspection and superintendence of the Model Schools. The Head Master of the Model Schools, an experienced and respectable Teacher, refused to submit to this degradation, both the professors being practically unqualified for such a duty, and he accepted the then less desirable situation of Inspector, in preference to submission. His successor resigned the Head Mastership, on somewhat similar grounds; and his successor again, was likewise compelled to resist the Professors, and go out as Inspector, but, two years afterwards, he was promoted to the rank of Head Inspector. These three successive events, in the first seven years of the new training Establishment, point out, clearly, the opinion entertained of the educational skill and ability of the Heads of that department, by officers who had been selected by the Commissioners, as first in professional talent and reputation, amongst the entire body of Irish Teachers. In truth, it may safely be affirmed that no scheme of Popular Education in the world presents

such anomalies in the training of its Teachers as does the Irish National System. From a Report on the Model and Training Schools by Professor M'Gauley, approved of by Professor Sullivan, and published by the Commissioners in their annual proceedings for 1855, we find that the examination of the Model Schools therein referred to, was the *first* ever held in the *seventeen years* during which the Professors were in charge of their superintendence. The Report states "noble school-rooms, such as ours undoubtedly are, filled with clean and intelligent children, and provided with abundance of Teachers, must be *a highly interesting sight. But experience seems to show that the appearance is better than the reality.*" Professor M'Gauley adds, "A *Model* School, in the true sense of the word, *should be provided ;* not one of our present schools can be a *Model* for the Teachers in training; since, though all of these can be used, to a certain extent, for *practising* the Teachers, none of them can be pointed out for their *imitation.*" The Professors knew little of the working of education throughout the country ; the opening of the District Model Schools in 1849, and the success of some of them, first effectually exposed the inefficient character of the system—if it could be dignified with the name—pursued in Marlborough-street. When the Head Inspectors had re-organised the Central Official Establishment, in 1855, it was intimated to them that their next work of reform would be to re-organise and re-cast the Central Model Schools and Training Department, a duty which has been postponed, owing to official occurrences of an untoward and unexpected character. The statement of this fact is sufficient to show that the inefficiency of these important institutions is fully admitted by the Commissioners. In fact, as the Resident Commissioner frequently stated, the Training Department has become an office chiefly for the futherance, and sale of the Professors' books,[1] and the promotion of the personal interests of these gentlemen.

[1] In a correspondence which arose in September, 1857, upon the question of the means used by officers of the Board to further and promote the sale of

Professor Sullivan's Course.

It will be observed, that, in the division of subjects, the teaching of *all the moral and literary* branches falls to the Protestant Professor, the mathematical and physical to the Catholic; and, that when assistants were appointed to these gentlemen, a Scotch Presbyterian was attached to the former, and a Catholic to the latter. From Dr. Sullivan's *Grammar*, from his *Complete Dictionary of the English Language*, from his *Literary Class-Book*, and from the author's own expositions and lectures thereon, the Catholic Teachers are to learn the English language and its literature. Unqualified for such a task, as Dr. Sullivan has proved himself to be by the anti-Catholic character of his Dictionary, and by a similar tendency in his Literary Class-Book, no one can doubt his unfitness to lecture Catholic Teachers on the *Science of Education* and on *History*. In 1839, *the Schoolmasters' Magazine* was started in Armagh, and not only did Professor Sullivan keep it on sale in the Training Department, but Rev. Dr. Henry, a Commissioner, wrote to the Inspectors, requesting them to promote its circulation.[1] M. Guizot's

their works, in the Institution, it was alleged by Dr. Sullivan "that he had never solicited an Inspector to *sell* or a Teacher to *buy* a copy of any of his works," and, thereupon, the party who had made the contrary statement, submitted to the Board, the following evidence in disproof: Copies and the originals of several of Professor Sullivan's *Circulars* (as well as Professor M'Gauley's) to the whole Inspection Staff, requesting them to *recommend* and to *sell* his books, and not alone to Teachers and pupils in the *National Schools*, but to the public generally, adding "*the more sold, the better for the author.*" Further, it was submitted that, at the very date of that denial, Dr. Sullivan was accustomed *to announce to the Teachers, in his Lecture Room*, that he would examine them on an incomplete Serial of his *Papers o Popular Education*, a work which is strongly disapproved by the Board; that, under this pressure, the Teachers naturally purchased it, at the Professor's *Book-shop* (next door to the Training Department) and that the Serial, by the Professor's direction, was handed to the Mistresses, in Talbot-street, and paid for, out of *their weekly pocket money*. The Resident Commissioner stated that the Commissioners were so satisfied of these abuses, that they had come to the resolution of adopting no book, in future, written by any of their own officers.

[1] Professor Sullivan, in a letter to Lord Morpeth, dated 9th March, 1840, adverting to *The Schoolmasters' Magazine*, in which Periodical this translation appeared, states "I contribute an article monthly, and, what is more conducive to the stability of the work, I take 100 copies of each impression, *most of which I get off among the Teachers in the Training Establishment.*"

Calvinistic Circular, as Minister of Public Instruction, to the Primary Teachers of France, was translated by Professor Sullivan, and sold by himself to the Teachers in Training. It recognises the Teachers as "called to a kind of *priesthood*, as modest in its forms as it is elevated in its object," a principle which all the non-Catholics connected with the National Board endeavour to diffuse amongst them. In 1842, Professor Sullivan collected his contributions to the *Schoolmasters' Magazine*, which, augmented by some other matters, soon appeared in a small volume, *Lectures and Letters on Popular Education*, and was offered to the Board, who agreed to purchase 2,000 copies, at one shilling a copy, upon conditions, stated in Professor Sullivan's letter, namely, "*That certain passages in the work, already pointed out, shall be expunged*, and that he is willing to undertake *to repay the amount advanced by the Board*, in the event of the work not being sold within six months." This work, so amended, remained on the Price List for about two years, and then disappeared, but, in 1854, Dr. Sullivan issued the prospectus of a "*Journal of Popular Education*," of which he expressed the hope, that, "It will do for the Teachers in this country what M. Guizot promised to do for the Primary Teachers in France," and declared that, "It will not be connected with, *nor under the control of any Society or Board*; but will take an independent and impartial view of the whole field of Popular Education."

This work appeared as a monthly serial, in 1855, but, after the third number, its publication ceased, not as Dr. Sullivan states, from "failing to obtain the amount of literary aid which he had expected, and finding that his health was no longer equal to the labour of editing and conducting it," but, *because the work was objected to by the Commissioners*,[1] and that it was intimated to Dr. Sullivan, by the Resident Commissioner, that "he should give up his *place*, or give up the *publication*,"

[1] See "*An Account of the Circumstances under which Dr. Sullivan wrote his Books*," a Tract, addressed to the National Board in May, 1858, and extensively circulated by its author.

accordingly, he adopted the latter alternative, and returned the subscriptions advanced. The object of introducing this matter, is to prove the entire absence of anything like *unanimity*, on the subject of education, between the Commissioners and their chief officers, and between the Inspection and the Training Departments, as the avowed design of this publication—design which is manifest throughout its three numbers—was to attack the general improvements introduced by the Head Inspectors, and adopted by the Board.

The Science of Education embraces important principles of mental and moral philosophy, which non-Catholic Professors are not likely to discuss from any other than a Protestant point of view, and, hence, the protest of Catholics, against the recent changes in the Programme of examination in the University of London. It is, therefore, improper that the Lecturer upon the Science of Education to Catholic Schoolmasters should be other than a Catholic.[1]

[1] It may not be out of place here to advert to a circumstance that occurred last year, in reference to Dr. Sullivan. Several of the Dublin, and of the Provincial Newspapers contained a statement that Dr. Sullivan is "*a convert from Romanism*," which that gentleman at once contradicted, because, as he said, "it was calculated to *injure* the *Institution* with which he was connected." Dr. Sullivan, in referring to the insertion of his contradiction of the statement, in one of the Journals, says (in one of his Tracts, in private circulation): "The editor then charitably adds, that, 'we are satisfied that our informant believed it to be true, when he made the statement.' *In this I cannot agree with him.*" The original statement was communicated to those Journals, on the authority of *a friend* of Dr. Sullivan's, one of the highest officers *now* in the service of the National Board—who expressed his own belief in it—and had learned the fact from an old gentleman in Belfast, an early *Patron* of Dr. Sullivan's. He alleged that he had known him from boyhood, and, although not a Catholic himself, expressed his surprise and disapprobation at "Sullivan's changing from being 'a *Mass* man,'" as he termed him. The impression as to Dr. Sullivan's having been, in early life, a Catholic, was *general* amongst the officers of the Board—some of them are *yet* of the same opinion—and, so far from being confined to the officers, that on receipt of his note by the Editor of one of the Journals, contradicting the statement, a Catholic Clergyman present, who had known Dr. Sullivan for over twenty years, also stated his conviction, that he had been a Catholic. To the allegation that the party who had communicated the statement to the Journals, did so, *knowing*

In 1826, the Catholic Bishops, having considered attentively a plan of National Education submitted to them, by the Government,

Resolutions of Bishops, Rescripts and Decrees on Normal Schools.

RESOLVED—"That we consider it improper that Masters and Mistresses intended for the religious instruction of Roman Catholic youth should be *trained* or *educated by*, or *under the control of persons professing a different faith.*"

Among the branches taught by Dr. Sullivan is *History;* there is no work upon the subject published by the National Board, and, as he lectures freely upon it, there is no check or control upon his treatment of this important subject. There are sketches of History in all the Lesson Books, and the four works on Geography, and the outlines of History—two of them by Dr. Sullivan, and two by Rev. Dr. Carlisle—contain a

it to be false, the respectable evidence upon which he made that communication is sufficient answer, and additional refutation of Dr. Sullivan's calumny is, that, when the gentleman, who had so communicated the statement to some of the Journals, found it contradicted by Dr. Sullivan, he *struck out the statement from an article prepared for publication* in *The Freeman's Journal*, but a mistake having occurred in printing this correction, the gentleman sent up from the country, both a *telegraphic* message and a letter, to the proprietor of the paper, requesting its proper correction. Dr. Sullivan admits that if the statement made were correct, it would tend to injure the National Board, and it is undeniable, that if he be *not, five other officers in the service are undoubtedly* Perverts, which facts, coupled with the evidence quoted, justifies the publication. He is now assured that such statement, in relation to himself, was made on unexceptionable authority, that it was fully credited by the parties who were the means of its publication, that it was matter of general belief, and that extreme measures were adopted, and expense incurred to check its further circulation, when it was contradicted by him. The evidence in the case of a similar statement, as to a Member of the Board, is, in its main features, of a like character, and derived from the same source.

Reference was also made, in the Press, to the fact that Mr. Savage, as well as Messrs. Sheridan and Finn, former Inspectors, had been a Catholic, and became a Protestant. Mr. Savage wrote to one of the Journals, denying that he had changed his religion *after* he had entered Trinity College, thus admitting the change, but removing it to an earlier period than that assigned. Strange that this gentleman, who had been removed, in 1848, for neglect of duty, should, immediately after the appearance of this letter in the Press, in 1858, be taken back, and re-appointed to a situation in the Inspection Office, Marlborough-street, as the third Pervert in that Department. He was offered, but declined an Inspectorship.

considerable amount of historical information, much of it of a nature to suggest improper comment or explanation, on the part of Protestants. The following specimen, from the Fifth Lesson Book, will serve as an illustration, both of the drift of the matter, and of the opportunity which it suggests for anti-Catholic teaching:

In the beginning of this (the fifteenth) century the eyes of all Europe were turned towards the newly discovered continent of America and its islands, till their attention was called off by a new object of a different description, namely, the dissemination of the doctrines of the Reformation, *followed by the struggle for civil liberty that immediately ensued.* The crowned heads of Europe regarded the introduction of any political or religious doctrines into their dominions, without their consent, as a dangerous encroachment on their power and prerogative; and, aided by many of the clergy and aristocracy of the day, attempted to crush every such tendency to innovation. Hence arose wars, persecutions, proscriptions, and massacres, scarcely less revolting than those which stain the pages of ancient Pagan history.

The Catholic Church has ever regarded the subject of History as closely allied to that of Religion, and, hence, soon after Professor Sullivan's appointment, the Catholic Bishops of Ireland *unanimously* resolved, at their meeting, 14th February, 1840:

"That the Lecturer in the Model Schools, appointed to instruct the Roman Catholic Teachers of National Schools in the principles of religion, of morals, or of history (which is capable of being explained in an irreligious or offensive manner), *should be a Roman Catholic*, with satisfactory testimonials of religious and moral conduct, signed by the Roman Catholic Bishop, under whose spiritual jurisdiction he previously lived."

The next year, a Papal Rescript, upon the Education Question, dated 14th January, 1841, recommended to the Prelates—

"That every effort is to be made that none but a Catholic preceptor shall give religious, moral, or historical lectures to the Catholic Schoolmasters in the Model Schools; for it is not fitting that a Catholic should be taught the method of giving instruction in religion or religious history, *by one who is not a Catholic.*"

This recommendation was embodied, in 1850, in the *Decree of the Council of Thurles*, upon National Schools—

Article IX.—*It can be by no means allowed that a Protestant Professor of History should, from this time forward, in any Training School, teach History to Catholic Schoolmasters.*

but, without producing any beneficial effect, inasmuch as, ever since the establishment of the National System, in 1831, the Science of Education, Logic, English Literature, and History, have been taught to Catholic Teachers by Rev. Mr. Carlisle, Dr. M'Arthur, and Mr. Rintoul, three Scotch Presbyterians, and by Dr. Sullivan, an Ulster Protestant. If the subject presents difficulties in regard to its treatment in *books*, surely it presents far greater difficulties in the hands of a *Lecturer*, who is supposed to deal not alone with its facts, but also with its philosophy, with its spirit, and, in the case of Teachers, with the best mode of presenting it to the mind of youth. That such an office should not be entrusted to Dr. Sullivan, four-fifths of the Teachers being Catholics, is a proposition which no Catholic is likely to dispute.[1]

History impossible under *Mixed* System.

Rev. Mr. Fraser, in the Report of his examination of the Training Department, in 1857, exposing the absurdity of attempting to teach History to the Teachers, in common, states—

"To teach history on this *theory* is impossible. The Protestant and Roman Catholic read the History of Christianity, the Progress of Civilisation, and all the great events in our history reversed. The students trained in such Normal schools go forth to their arduous duties, *ignorant and undecided, not only on those questions that give confidence in God and decisiveness to piety, but on those which give attachment to country, and are the basis of patriotism.*"

Rt. Rev. Dr. Denvir, Sir Thomas N. Redington, Master Murphy, and other witnesses were examined, in 1854, as to the entire absence of all reference to the History of Ireland in the Books of the National Schools, and, within the past year, this serious defect in Popular Education was made the subject of

[1] That the learned Lecturer deals with the subject in a vivid and peculiar manner was revealed in the amusing article, "The *Eyes* of History,"—the title of one of the Professor's lectures—by the able, vigorous, and graphic pen of the editor of *The Nation*. Among the many calumnies, set afloat by Dr. Sullivan and others, one is, that all the articles in the Press, against the National Board, were written by one of its late officers. We are assured that the gentleman referred to had never seen many of them, this, amongst others, until he first read them in the public Journals.

marked censure by Mr. O'Hagan, one of the Commissioners, in the Debates in the Historical Society, Trinity College, in several addresses to Young Men's Societies, thus by Rt. Hon. W. Monsell, M.P., and W. Fagan, Esq., M.P., and even at Boards of Guardians,[1] in relation to Pauper Education.

The following extracts from the published Reports of the highest and oldest officers of the Board, Protestants, Presbyterians, and Catholics, in reference to the general ignorance of Universal, and the total ignorance of Irish History, among the whole body of the *National* Teachers—the majority of whom were *trained*—furnishes an account without a parallel in any civilized country, ancient or modern ; and, when this is the Report on the Teachers, written by the friendly hand of their own officers, whose natural desire is to conceal their shortcomings and extol their attainments, the profound ignorance of History among the 560,000 scholars taught by them can easily be comprehended. Thus to ignore History, is to ignore *mankind*, yet, this instruction is styled *education*, but to set down as contraband, the History of one's own country, yet call the System which does so *National*, is almost the bitterest reproach that could be used against the people of that country. The sacrifice of Nationality and the imperilling of Catholicity, are the fruits of a System of Education to which no other portion of the Empire is subjected, and to which no civilized nation would submit.

Mr. Butler states, as the result of his examination, written and oral, of 504 Masters—"The knowlege of History possessed by our Teachers *is very*

[1] A letter addressed to the Board of Guardians, Ballinasloe has just been published intimating that the Commissioners of National Education have long been anxious to add to their list of books one on History, but *they could find no work extant, suited to their object*, and expressing their determination to bring out a work which, neither on religious or political grounds, will contain any matter of just offence to those of any creed. On the reading of this letter, a resolution was proposed, thanking the Commissioners for the determination expressed, and suggesting that, on the completion of their design, they should turn their attention to the solution of the equally impossible problem of perpetual motion—a suitable rebuke to the puffing of educational charlatanism !

limited: in few parts of the course were they more deficient. Yet the outline contained in the Fifth Book, although it is unsatisfactory, and in many respects defective, particularly with regard to Modern and English History, would, if studied with ordinary attention and industry, make them acquainted with the dates at which they occurred, and some of the principal personages who bore a part in them. *The study of History* and Chronology *has been too much neglected in our schools*, and it would seem advisable to have the omission repaired."

Mr. M'Creedy states, as the result of his examination, written and oral, of 729 Masters—"On this (History) the answering of only *one-fourth* of those examined *rose above tolerable, and a great number exhibited deplorable ignorance in relation to the most important events:* which I can attribute to no other cause than the want of a proper text book; for the *abstract* given in our lessons is so truly what its name imports, so dry and meagre in its few details, as to repel, rather than invite perusal."

Mr. Kavanagh states, as the result of his examination, written and oral, of 529 Masters—"The *most striking defect* in the qualifications of the Teachers, as a body, was their general ignorance of English literature, and of history. Owing to the rarity of a Fifth Class in any of the schools, and the chief part of the Historical sketches being contained in the Fifth Lesson Book, the Teachers have little practice in teaching anything beyond the *elements* of History."

Dr. Patten states, as the result of his examination, written and oral, of 220 Masters—"As there is no separate Treatise on History, as yet, in the hands of the Teachers, except what information they can collect from the Lesson Books, I have connected these subjects (Lesson Books and History) under the same head, for the oral examination. *The answering on historical matters, as might be expected, was defective.*"

Dr. Newell states, as the result of his examination of 102 Masters—"Of History the National Teachers, as a body, *are more ignorant than perhaps any other class of persons in Ireland, who have received the same extent of instruction.* This ignorance of History is, to some extent, intelligible. It is only the Teachers of the First and Second classes that are required to know History, and the only text-book they use is the Fifth Lesson Book, which being a mere epitome, with facts and dates, is not easily remembered. I think it very much to be regretted that the *National* Teachers of Ireland are so ignorant of the History of mankind, and of general literature."

Mr. Keenan states—"*History may be said to be entirely neglected in our National Schools.* The meagre outlines of the subject contained in our Fifth Book are arranged in so unattractive a form, that few Teachers or pupils ever study them carefully. Probably the History of no country can be written without exciting some disputable propositions; but this affords no reason for the entire suppression of the study of the subject. In most continental countries the two leading thoughts of an educationist are to make the *grammar* of the *language*, and the *leading features* of the *History* of the state, the groundwork and the essentiality of an elementary school-course."

Mathematical and Physical course.

The branches taught by Professor M'Gauley, being exclusively Physical and Mathematical, suggest no matter for remark, in so far as their moral or religious bearings are concerned.

Assistants to Professors.

From the first opening of the Model and Training Schools, Mr. Rintoul, a Scotch Presbyterian, a former Assistant in Rev. Mr. Carlisle's Academy, took part in the instruction of the Teachers in the English portion of the course; and, in 1849, Mr. Keenan, who had been Head Master of the Model School (1845 to 1848), and Inspector for a short period, was appointed to assist Rev. Mr. M'Gauley, so that the staff now consisted of two Professors, and two Assistants, the two Catholic officers having no connexion whatever with any portion of the course of instruction, outside Physics and Mathematics.

Training Institution for Female Teachers.

In February, 1842, female Teachers were first called up for training, only about 14 each Session, until the Autumn of 1844, when the present wing in Talbot-street, was opened, as a residence for the Schoolmistresses while in training. Up to this date, the young women had lodged out, and received a weekly rate of allowance for their support—a plan most objectionable, on many grounds. The number of female Teachers in training is generally 45; they go to the Professors' Lecture Rooms at different hours from the Masters, and receive instruction from Professor Sullivan and Mr. Rintoul in the English Language and Literature, History, Geography, and Education, and from the other Professor and his Assistant in Arithmetic.

The general arrangements under which the Schoolmistresses are instructed are decidedly objectionable, on moral grounds, and were they known to Patrons, certainly, young women would not be permitted to attend the Training Institution. They hear coarse and indelicate jests, even in the Lecture Rooms, from one of their instructors, and, frequently, the illustrations resorted to are of the grossest character.[1] From the large number of young

[1] With abundance of globes and other suitable means of illustration, one of the Lecturers has, for years, been accustomed to employ a *doll*, which he twirls round his own person, to explain the cause of the Seasons. "What part of her receives most heat now? asks the Lecturer, and from

persons desirous of attending the lectures, with a view to obtain employment in schools, or as governesses, and none of these residing within the Institution or under its control, there is considerable danger in permitting candidate Teachers, of whose character so very little is known, to mix freely with the ordinary Teachers. It must have had the worst possible effect on a staff of over 2,000 female Teachers in the Irish National Schools, to see a Professor under whom about 1,500 female Teachers had been trained, obliged to resign his office, after 18 years' service, owing to the relations between him and one of these extern students, who, after the course of training went to reside with him, as housekeeper, and with whom he is said to have since contracted marriage, and, to complete the moral horror of the case, this Professor, a Catholic priest.[1]

Domestic life, and moral culture of the Teachers.

We shall now briefly advert to the domestic life of the Teachers. The Masters reside in three different localities: in the village of Glasnevin, three miles from Marlborough-street, there is one house; in North Great George's-street, another; and, within the grounds of Marlborough-street, a third, each capable of accommodating 50 men, whereas the average number in each class is only about 100 Schoolmasters. The Professors have no control whatever over the domestic superintendence of the Masters, they never even visit these establishments, and they exercise no influence over their habits, manners, or the formation of their character. Three officers, who are employed all day at other laborious duties, are in charge of the establishments, but their superintendence does not extend beyond the enforcement of the general regulations

the 50 to 80 young women, there is a simultaneous answer," Her *head*, Sir"—"now,"—"*feet*, Sir;" "now,"—"*legs*, Sir;" but, *we cannot proceed*—the language, the suggestions, the associations are too gross. As several of the Teachers attend a second course of lectures, which are seldom varied, the young Mistresses have their note-books *ruled*, and the days designated by the *anticipated* routine *joke*, a practice so usual, that note-books, thus prepared, have been found, and submitted for the inspection of the Professors, including the official Rabelais himself.

[1] The official proceedings connected with this deplorable case have been published by order of the House of Commons.

of domestic police. No respectable man presides at their meals, no superior directs their studies, no accomplished person of kindred tastes and sympathies mixes with them to impart a tone of modest dignity to their manners, their address, and deportment. Their native simplicity, the peculiarity of bearing, and the negligence and provincial style of the apparel of many of them are subject of remark and of ridicule for officers, who, although now placed above them in station, had themselves commenced "the battle of life" in much lower positions, with more disadvantages than usually beset a young Schoolmaster, and with, perhaps, less native goodness than is to be found amongst the majority of their body. The domestic arrangements as to their dormitories (often twenty beds in an open room), their lavatories, brushing rooms, &c., are far inferior to, and not as liberal and humanising as those of a police station or of a military barrack, and bear no comparison with those for the Pupil-teachers (mere boys) in the District Model Schools, each of whom has a neat and decent bed-room allotted to him. Their meals are served up in the rudest style, uncheered by the social amenities which circulate at the table of an humble tradesman; and, in fine, there is neither care taken nor interest felt for improving their habits and elevating their character, in those very respects in which they most require improvement.

Religious discipline.

Religion and religious culture cannot be introduced. There is neither morning nor night prayer; the students may or may not pray, just as they think fit; but, from the mixture of creeds, and there being neither public prayer among those of any creed, nor private bed-room for solitary devotion, the circumstances of the place tend to discourage, if not to prohibit altogether the habitual devotion of a good Catholic. The very grace after meat is the official formula peculiar to Protestants. On Sunday the Teachers are allowed out at such an hour as would enable them to attend at Mass, but no one sees or cares whether they attend or not, and provided they return at the fixed hour to dinner, and are sober, no question is asked of them. It is to be recollected that of the 100 young men under Training, a considerable number are from seventeen to nineteen years of age,

that several of them had spent one or two years in the District Model Schools—already described—from which they were transferred directly to the Central Establishment, that all of them spend four or five months, and one-third of them, *two years*, undergoing this course of discipline in Dublin, and that, the general proportion of the students is two-thirds Catholics, and one-third of various forms of Protestantism. Under these circumstances, we cannot deem it other than highly dangerous so to train and bring up Catholic young men, at such a time of life. Once a week, for about an hour, they are expected to be present at the religious instruction given to the pupils in the Model School, but, with this exception, there is nothing in the discipline of the Institution to invite or require them ever to lift a thought to Heaven, or comply with a single requirement of the law of God, save what Pagan morality would inculcate. Few of the advocates of *mixed* education have ever gone so far as to advocate *mixed Boarding* schools, and three of the five Endowed Schools' Commissioners, while recommending united education in *Day* schools, express their belief that such a system is wholly unsuited to institutions where the students *reside*. One of the merits claimed for the Queen's Colleges is, that the youth do not reside in the College, but may remain either with their relatives or in Licensed Boarding Houses, and thus avoid the danger apprehended from mixed Boarding schools; similarly, a young man may go through Trinity College without residing there, or, if he resides within the College, he may, if he choose, seclude himself from his fellow-students, as much as if he lived without the walls.

Training Establishments' exhibit the most dangerous specimens of *Mixed* Education.

In so far as the ordinary instruction of the students is concerned, the Central Training Establishment, and the District Model Schools of the National Board, contain all the dangers common to Trinity College, the Queen's Colleges, and the projected Intermediate Schools, whilst the domestic life of the students exposes them to "*dangers to faith and morals*," from which all these other institutions for mixed education are exempt.

The Schoolmistresses reside within the grounds, of the

Domestic life of Schoolmistresses.

Board of Education, the number in training at any one time is about 45, and the proportion, as to creeds, the same as with the men. Their residence is better fitted up than the houses in which the men are located, but, difference of sex considered, much is still required towards securing their personal comfort, and that cultivation of moderate refinement in domestic habits, which is yet more necessary in their sex than in men. Mrs. Campbell resides in the house, and is the Superintendent of the establishment, but, as she is now far advanced in life, the ordinary and active duties are discharged by a Scotch lady, as Housekeeper, who, it is stated, is wife of a Scripture-Reader. Owing to the visits of the Sisters of Charity and the watchful interest which they take in the religious instruction of the Teachers, matters here are in a far more satisfactory state than in the Training Department for the Male Teachers, nevertheless, there can be no doubt, but that the circumstances of the place are most unfavourable to the moral and religious training of Catholic young women. The period of instruction is about 4 or 5 months, but about 15, or what is called *Special* Class, remain for two years in training.[1]

[1] The breaking out of *fever*, and the death of several of the female Teachers, in the winter of 1858, attracted a large share of public attention, and caused the class of Teachers to be disbanded, but not until after a considerable number of them had fled to their homes. On the notice of this in *The Nation*, and several other Journals, Dr. M'Cready, Medical Inspector of the Training Schools, forwarded a letter of explanation to these Journals, and Professor Sullivan had a circular printed and circulated amongst the Patrons of schools and the Press, containing the editorial article from *The Nation*, with Dr. M'Cready's letter (the Editor's comment thereon omitted), and a postcript of his own, imputing the authorship of the article to one of his former colleagues, upon whom he thought fit to cast reflections. *For this step, Dr. Sullivan was censured, by order of the Commissioners.* Dr. Sullivan had no evidence before him, to warrant him in fixing the authorship of the article, and, practically speaking, his statement is *false.* As to Dr. M'Cready's letter, it contradicted no allegation made in *The Nation.* That Journal stated, that the Teachers had got food insufficient in quantity, and objectionable in quality; that it was badly cooked and rudely served up; that the Teachers refused their meals; that some of them, in consequence, suffered from hunger; that they mutinied against their treatment; that the Secretary was called in, and an inquiry held; that fever then broke out, when, of some fifteen or so attacked, four or five died, and one became insane, and that

In England and Scotland all the Training Colleges, and Model Schools belong to the several religious bodies, none of them being under the management of the State. England and Wales have 30 Normal Colleges, or Training Schools, under the 4 great educational societies—National, or Church of England, British and Foreign, or Associated Protestants, Wesleyans, and Catholics; and Scotland has 5 Normal Institutions, 2 connected with the Established Church, 2 with the Free Church, and 1 with the Protestant Episcopal Church. The annual grants towards the support of these 35 Training Colleges,[1] apart from grants to build and furnish, now amount to £67,700, or one-tenth of the entire sum expended by the State upon elementary

Training Colleges in England.

the cry of starvation and mutiny immediately preceded the fever which supervened. These being notorious facts, neither Dr. M'Cready nor the National Board could deny them. Dr. M'Cready did allege that the Commissioners were kindly disposed towards the Teachers, which was not the point in question; that the supplies of food were obtained from respectable tradesmen, &c., but, he did not, nor could he, deny *that the food actually served to the Teachers* was as described, nor that they had mutinied; he alleged that the fever was imported by one of its victims, but, if so, its germ must have remained latent in her for two months, 140 miles from Lismore, where she is said to have caught it; and he furnished the irrelevant statistics of mortality, from the foundation of the establishment up to that time, which showed, only more clearly, the extraordinary amount of the mortality on that occasion. We here reiterate, *as known fact*, every statement made in the article in question; and we assert that Dr. M'Cready had no knowledge of the domestic economy or treatment of the female Teachers at that time; that he has been appealed to, and has *repeatedly reported on* complaints made by the Teachers of the food supplied to them, and that his written reports can be called for stating that the Teachers were served with bad food. As to his bills of mortality, they are delusory, as he omits from them the vast numbers of Teachers who were sent home, the moment they were attacked with illness, very many of whom died; nor does he inform the public that they are all young persons, whose average age is about twenty years; that they have to produce certificates of health, and also pass his own examination at admission, and that the average stay of each person was only about *four months*, whereas, it is suggested, in his statement, that they may have been residing there continuously for *sixteen years*. The best proof that can be given of the well-founded character of the complaints is the fact, that *their publication has already compelled a different and vastly improved treatment of the female Teachers*.

[1] Of these 35 Training Colleges, 15 are for Masters only, 13 for Mistresses only, and 7 for both Masters and Mistresses.

education in Great Britain, and the number of students, whose term of training is not less than one nor above three years, is 2,272. The Catholics of England have already three Training Institutions, one for Masters, at Hammersmith, in London, and two for Mistresses, one at Liverpool, and the other at St. Leonard's-on-Sea, Sussex. For detailed information respecting these admirable Institutions, the reader is referred to the annual Reports of Her Majesty's Inspectors of Catholic Schools, published in the Minutes of Council on Education. The Principal and Vice-Principal of St. Mary's Training College, Hammersmith, are Clergymen, and the other two Training Institutions were erected by *The Society of the Holy Child, Jesus*, of which all their Teachers and Governesses are members. It must suggest grave reflections to an Irish Catholic to see published, under the Royal Arms, in a Government Blue Book (*Minutes of Council*, 1855), the plans and elevation of St. Mary's Training College, with its Chapel surmounted by a cross, and then to turn to Marlborough-street and compare the Training of the Catholic Teachers in the two Institutions.

We request the attention of the reader to the Order of the Day in the Hammersmith and in the Liverpool Training Colleges, and to the Order of the Day in the Irish Training Schools, and also to the subjects of study in both Institutions, in order to understand the thoroughly Catholic character of the former, and the superior aims of its course of Education. These Documents will be found in our Appendix.

Mr. Marshall, Her Majesty's Inspector of Catholic Schools, in Reporting on Hammersmith Training Institution, properly observes, "The time spent at a Normal College is chiefly to be valued as an interval of careful moral and religious training, without which the most capable Teacher is useless or dangerous, and it is by its tendency to secure this primary object, that the worth of a Training School should be estimated."

Statistics of Trained Teachers.

From the commencement of the operation of the Training Institutions up to the close of 1857, there were trained 4,870 Teachers of both sexes, and, at this date, there were only 2,646,

or 54 per cent. of these Teachers, remaining in the service. Making due allowance for deaths, this indicates an immense waste of public money, in fact a waste of at least one-third of the whole expenditure of the Central Training Department,[1] and a large fraction of that applied to the Training Branch of all the District Model Schools, a sum at present amounting, in the aggregate, to at least £8,000 annually. This reckless expenditure might be checked by the exercise of more care and judgment in the appointment of Monitors, and by discouraging those deficient in taste and aptitude for the profession of Teacher, when first entering upon the business, by a more efficient and thorough system of Training, under able, earnest, and devoted educationists, who would infuse their own spirit into the students, and thus make them ardently attached to their duties; the necessary effect of all which combined influences would be to raise the general status of the Teacher, and to secure him higher income, and a better social position. In a previous chapter, we pointed out that the religious interest felt in the schools diminished gradually, as the control of them passed from the Church to the State; that the fees and parochial contributions have relatively declined; and that the Teacher's income has, in consequence, suffered.

Classification of Teachers.

The Classification of the Teachers, 31st December, 1857, stood thus: Principals, 4,995, Assistants, 456: Total 5,451.

1st Class,	607,	or 11 per cent.
2nd „	1,370,	or 25 „
3rd „	2,560,	or 47 „
Probationers,	914,	or 17 „
Trained,	2,646,	or 48½ „
Not Trained,	2,805,	or 51½ „

Considering the incentives to advance their incomes, the

[1] The cost of a paid Monitor for his seven years services (10 to 17 years of age) is £55; then a pupil Teacher for two years (17 to 19), at a cost of £66; next on Special Class, in Central Model School, for two years, £80; but, even of those who remain on to this stage, one-half of the number go off into other walks of life, so that the capitalised investment of £200, is lost to the Institution in half the cases. Assuming that the entire average expense incurred in Training an ordinary Teacher is only £40, there has been spent

Masters through a range of from £14 to £46, and the Mistresses of from £12 to £36 per annum, this Classification[1] indicates very low attainments in the Teachers of an Institution that has been in operation for twenty-seven years, nearly half of those Teachers having been trained, the average age of each Master being thirty-two, and of each Mistress twenty-six years, and the average period of service of each of them being about seven years. Their incomes are wretched, yet the stipend from the State is far higher than in Great Britain, but the local support much less. The salaries may be thus exhibited:

Salaries of the Teachers.

5,451 Teachers.				Average to each
Amount of School Fees,	£27,007	...	£5	0s.
„ Local Subscription,	8,693	...	1	12
„ Local aid,	35,700	...	6	12
„ Board's Salaries,	110,545	...	20	5
Total,	£146,245	...	£26	17

Now, each of these Teachers had 81 pupils to his share, of the average number on the Roll in the schools in the year, and if 60 be taken as the number of these liable to pay a *weekly* fee,

on the 2,224 Trained Teachers who died, or who left the service, the enormous sum of about £90,000, and, clearly, a portion of this would have been wisely invested in raising salaries, and in improving those agencies which would attract these Teachers to remain in the Service.

[1] Classification of 5,315 Teachers, in 49 of the 50 National School Districts (those of No. 13 omitted) in 1856.

	Prin.	Asst.	Total	CLASSIFICATION								Trained.	Married.	Av. Age.
				First.			Second.		Third.		Prob.			
				1	2	3	1	2	1	2				
Masters	3399	236	3635	38	111	224	327	583	833	867	647	1922	1592	32·1
Mistresses	1483	197	1680	33	64	110	163	249	341	417	303	747	450	25·8
Total,	4882	433	5315	71	175	334	490	837	1174	1284	950	2669	2042	30·1

The various gratuities add a small trifle to the Teachers' salaries, but some of them are highly objectionable, on principle, and tend to make the Teachers' interest too dependent on the Inspector's good will; although a considerable number of the Teachers have free residences, there is also a large number of them who have to pay the *rent* of the school-houses, many have to keep them in repair, and a still larger number to keep them white-washed and clean.

Smallness of Local Support, Cause.

from their general habit of tolerably regular attendance, a penny a-week, from each of them, for 48 school weeks in the year, would bring £12 per annum, instead of £5, as above. There appear to have passed under the instruction of these 5,451 Teachers, in the year, 668,258 different scholars, each of whom paid, at an average *nine-pence three-farthings* for the year's tuition, a sum which, whether we regard it as indicative of poverty, indifference about the school, the measure of the value received, or in any light whatsoever, suggests no very gratifying national reflections. In the Appendix will be found a copy of the admirable Regulations in force in all the Catholic schools in the Dioceses of Kildare and Leighlin, in 1826, under which fees were paid for each child in attendance; they show what a serious falling off has since taken place in the Parochial arrangements for the support of Catholic schools, and refute the calumny, too often heard from Teachers, that the Catholic Clergy feel no interest in supporting the schools. The style of buildings, the furniture, and fittings, the liberal scale of the material aids and appliances of the Christian Brothers' and the Convent schools, all supported by the generosity and charity of the Catholic people, led by the Catholic Clergy, show that it is the separation of the school from the Church which has diminished Catholic benevolence in its favor. In England, we find from the Reports of the Inspectors, that of 29,357 pupils in the Catholic Poor Schools, in 1857, each paid, at an average, three shillings a-year in fees, or four times what is paid in Ireland; that the Catholic people, apart from the erection of the schools, expended 12*s.* 6*d.* a-year, locally raised, on the education of every pupil; that the average salaries of the Certificated Masters, are from £75 to £80, and of Certificated Mistresses, from £54 to £63, a considerable number of them being, in addition, provided with residences. There can be no doubt, therefore, judging from the working of the Catholic schools before the introduction of the National System, from their operation under the System, from the working of the Catholic schools in England, and from the operation of all other

schools in England and Ireland, that Denominationalism, as to system, promotes Voluntaryism, as to support, and that the mixed system has diminished public benevolence in supplying funds to supplement State aid to the schools.

Recent changes in Training Department.

On Professor M'Gauley's withdrawal, at the close of 1856, his duties were divided between his Assistant, Mr. Sheehy, formerly Head Master of the Model Schools, and an Inspector, and Dr. Clarke, Lecturer on Physical Science, and for many years an Inspector. These two gentlemen, who are most able and practical in their respective departments, infused at once, such intellectual animation into the whole Training Department, that Dr. Sullivan and some of his underlings determined to frustrate their schemes of reformation and improvement. The constitution of the subordinate staff afforded him special facilities for effecting this object, and the Resident Commissioner, who, heretofore, had been most unsparing in his censures upon the inefficiency and general worthlessness of the Training Department, finding that it would subserve his policy to sustain certain parties, turned round, and crushed, with iron hand, every one prominent in advancing, here, the best interests of Popular Education. Professor M'Gauley had complained that his colleague, Dr. Sullivan, always overbore him in the classification of the Teachers, and the same assumption of authority was exhibited against Dr. Clarke and Mr. Sheehy. Dr. Sullivan, in November, 1857, brought forward charges against Mr. Sheehy,[1] consequent on these differences, and the

[1] Dr Sullivan charged Mr. Sheehy with, amongst other things, being of a conspiracy, having for object to annoy Dr. Sullivan, and compel him to resign his situation, and he named, as of the conspiracy, another officer of the Board. The latter gentleman, on hearing of this serious charge made against him, wrote, at once, to the Board (11th November, 1857), denying it in the strongest terms, and calling on them to require Dr. Sullivan to state the grounds upon which he made the foul charge. The Resident Commissioner, who, at that time, was engaged in hunting down this officer, kept back his letter *until he had secured his object*, lest, pending the adverse decision, the imputation of conspiracy cast upon him, before the Commissioners, might be removed, and, at a subsequent Board (4th December, 1857), it was decided and intimated to the party in question, that "whatever occasion Dr. Sullivan may have had to suppose that a design existed on the

result was that the Training Department lost the services of Mr. Sheehy, who is now engaged on the Inspection Staff. During the whole of 1858, Dr. Sullivan was the sole Head and Superintendent of the Training Departments and the Model Schools, which anomalous fact was made the subject of complaint by the Honorable Member for Dungarvan (Mr. Maguire), in the House of Commons, and also by a large portion of the Public Press. Alarmed at the discontent which they found rapidly extending through the country, and fearing that the Catholic Patrons might refuse to permit their Teachers to attend the Normal School, the Board cast about for some Catholic whose appointment might mitigate the hostile feeling against them. Dr. Sullivan made overtures to Mr. Butler, who had resigned his situation as Head Inspector, in 1854, in order to accept the Professorship of Mathematics in the

Mr. Butler's return to the National Board from the Catholic University.

part of you and Mr. Sheehy to force him to resign, the Commissioners regret that he should have given expression to that conviction, without having had means of positive proof." The defamed officer applied to the Board for an authentic copy of the libellous portion of Dr. Sullivan's letter, which the Board refused, at the instance of the Resident Commissioner, and, on the libelled party submitting the entire matter to one of the first lawyers in Ireland, now the first under the Crown, he condemned the conduct of the Board, gave it as his opinion that an action for damages would not succeed against Dr. Sullivan, *owing to a rule of law, laid down in a case which he cited*, and advised the slandered party "to write a respectful, manly letter to the Board, to require Dr. Sullivan, as he made the charge formally and deliberately, either to persevere and prove it, or, *as an act of common justice to his client, withdraw what, being unfounded, is incapable of proof.*" About the same time, Dr. Sullivan was allowed *to take out of the Education Office a certain letter of his, and put another in its stead*, on finding that the statements in the former were contradicted by other official communications received, and to which he was, improperly, permitted to have access. Again, at that time, Dr. Sullivan wrote a most offensive letter, impugning a statement made in the letter of one of his then colleagues; the latter immediately sent in a circular, written by Dr Sullivan himself, *upon which alone* the impugned statement was made; an order of the Commissioners (31st Dec., 1857) affirmed the strict accuracy of the statement, as founded on Dr. Sullivan's own circular, but conveyed not one word of apology to the slandered, nor of censure to the habitual slanderer. Here are a few specimens of the justice to Catholics under the administration of Messrs. Macdonnell and Cross.

Catholic University, which he filled until the close of 1858, and numbers were astonished to find Mr. Butler announced as returned to an Institution, which he had left on grounds of hostility to the System. This indefensible conduct on Mr. Butler's part, elicited from the pen of one evidently familiar with his subject, a letter, signed "*Consistency*," which appeared in the Press, and the more important portions of which we insert in the Appendix. This whole proceeding exhibits the unsoundness of the administration, and the dishonest shifts by which it is attempted to be supported, as the Resident Commissioner has repeatedly expressed his aversion to Mr. Butler, because of his notorious opposition to the principles of the National System, so that, one is at a loss whom to contemn the more—the agent, or his employers. Mr. Butler felt strongly opposed to the System in 1853-4, when its administration was far better than at present, but seeing the prospect of radical changes in the establishment, consequent on its unpopularity, he deemed that he might, in a little time, obtain a situation far higher than a Professorship, by accepting which, he has added another to the Protean phases of opinion and conduct which so strongly mark his public life. Whatever suitability he may have had for the chair in the Catholic University, he has still less for his present position, first, from his want of practical knowledge of Pedagogy, and next, from his being deficient in the qualifications required in a public Lecturer, and, in proof, during the four years that he was in the University, he never appeared on those occasions when the duties of his office required him to address a large audience.

Summary of Results of Training Department.

In the Training of the Teachers, examined on the grounds of *Method and System*, there is neither design nor unity, nor is there one officer on the regular staff of the Normal Establishment, with clear or matured ideas upon any scheme of Education, whether as to the methods of teaching, or as to school-management. The *Outline of the Methods of Teaching in the Model Schools*, long since withdrawn from circulation, is no better than a caricature upon Pedagogy, as may be understood from the fact that

it contains no reference to the teaching of Arithmetic, to any branch of Mathematics, or to any department of Natural Philosophy or Natural History—in fact, it refers to Grammar and Geography only, the two subjects of the School-course with which alone its author, Dr. Sullivan, is conversant.[1] In twenty-seven years, the National Board has never produced, save this effete Tract, any work on the subject of Education, as the Manual for Teachers of Infants' Schools applies to a small class only, and is, moreover, a book which on educational, as well as other grounds, is open to serious objection. England, because of the stimulating influence of full and free religious action, under the Denominational System, has addressed herself to the study of the problem of Education with an energy and an earnestness which fully exhibit themselves in her Training Schools, and in her Educational Literature. We examined all the chief Normal Colleges in England, under circumstances most favorable to arrive at a full knowledge of their economy and working, and we found them presided over by the ablest men, every one of whom has a clearly defined plan, deduced from study of the Science of Education, in reference to the special views and objects of their society. The competition arising from the working of thirty different Normal Colleges, all whose students must pass examination in the same secular course of education, and the results of which are published, exercises a powerful influence on the intellect of the country, whilst, underlying all this, the moral and religious zeal of each denomination invigorates and vivifies the hearts and sentiments of the students, and invokes the highest sanction upon the

[1] An experienced District Inspector, being about to take charge of a large District, in the South, was ordered by the Board to carry out, as far as it depended on him, the Rules and Regulations of the Board, as they are carried out in the National Model Schools, and, accordingly, at his first inspection of his schools (upwards of 100), recommended to each Schoolmaster to study the Outline of the Regulations of the National Model Schools. Before he had been quite two years in the charge of his new District, this Inspector had to report to the Board the proved worthlessness of the Outline of the Regulations of the Model Schools, as a Manual of School-keeping for National Schoolmasters.

entire work. During the last thirty years Ireland has not produced a single work on the subject of Popular Education, simply, as the chief cause, because it is impossible to treat this subject without introducing the religious element, of which the determination to support *united* or combined education prohibits the discussion. England and Scotland have produced various standard works on School Systems and on Method, and the Educational Serials of England form one of the most prominent features in the Periodical Literature of the present time. There are the *English Journal of Education*, the *Papers of the National Society*, *The Educational Times*, *The Pupil Teacher*, *The Educator*, *The Schoolmasters' Journal*, *The Papers for the Schoolmaster*, *The School and the Teacher*, *The Educational Record*, *The Educational Expositor*, *The Literarium*, &c., and *The Catholic Poor School*, each religious body having one or more Educational Periodicals, and some of them enjoying a circulation of 8,000 copies monthly. Every scheme of education is fully discussed, as the ablest pens contribute to these works. Teachers have ample means of comparing their own plans with those which they find advocated by others, a professional spirit is created and strengthened, they are kept informed of the merits of every publication of the age, and, gradually, *teaching* is attaining the recognised status of a *profession*. As a consequence of this varied activity there came first, the Educational Exhibition of 1854, followed by the Kensington Museum, and the Educational Conference of 1857, presided over by Prince Albert. What a melancholy contrast with Ireland, the simple and sole cause of the utter educational inaction and ignorance being the absurdity of a System which excludes and must ever exclude progress.

CHAPTER XIV.

THE INSPECTION DEPARTMENT.—ORGANISERS.—ALBERT INSTITUTION, GLASNEVIN, AND ITS AGRICULTURAL BRANCHES.

Number and Classification of Inspectors; their Local Distribution, and Religious Persuasion; mode of Appointment; absence of any Examination; their want of Qualification.—Gross abuses of Patronage System illustrated.—Evidence as to general Incompetency and Inefficiency of the Inspection Staff.—Ulster element amongst the Inspectors.—Moral degradation of the Service, arising from Patronage System.—Objectionable duties imposed on Catholic officers.—Suppressed Reports of Inspectors, and their contents; Scyophancy and Insincerity of Catholic Inspectors.—Fictitious and worthless Reports.—Dishonest officers protected by Resident Commissioner.—Salaries, Promotion, and Treatment of Inspectors.—Organisers, and School Organisation; objections to the Scheme.—Agricultural Department; outline of its rise and progress.—Inspectors.—Albert Institution, Glasnevin, and its Ulster and Protestant Staff.—Agricultural Students, their creed, and moral and religious discipline.—Agricultural Model Schools and their Staff.—Statistical Results.

Early Inspectors.

ONE of the purposes specified in Lord Stanley's letter, to which the Commissioners were permitted to apply the funds voted for education, was, "paying Inspectors for visiting and reporting on schools." In May, 1832, *four* Inspectors were appointed; in 1834 the number was increased to *eight*, and, early in 1838, the country was divided into twenty-five school Districts, and an Inspector, or *Superintendent*, as the officer was now called, located in each. Owing to some abuses which had been detected in 1846, the Board appointed four *Head*, or General Inspectors, to direct the department generally; the number of school Districts was increased to thirty-four, and a class of *Sub*, or Assistant Inspectors, introduced. Thenceforth this important branch of the Staff went on increasing much more rapidly than the number of schools or pupils, so that, at present, Ireland is divided into sixty school Districts, each containing, at an average, ninety National

Number and grades of present Staff.

Schools, and, in or about the centre of each District, or in its chief town, the Inspector in charge resides. These sixty officers are classed according, it is stated, to ability and seniority, as *Sub*, *Second Class*, and *First Class Inspectors*. The duties of all three grades are the same, the classification being personal, as to rank and salary, but, in no way affecting the business to be performed. There are six *Head Inspectors*, who exercise a general superintendence over these sixty officers, so that each Head Inspector has *ten* Districts in his charge. This whole staff is under the direction of the Central Office, the most extensive section of which is controlled by the *Chief of Inspection*, whose department and duties have already been described.

The Agricultural Branch of the schools is under *Special* Inspection, and has three officers, an *Inspector*, and two *Sub-Inspectors*, to superintend the Department, all of whom reside in Dublin.

Local distribution of Staff.

The distribution of the staff, by the situation of their official centres, may be thus exhibited:

	LITERARY INSPECTORS.					AGR. INSPEC.		Total.
	Chief.	Head.	1st Cl.	2nd Cl.	Sub.	Inspec.	Sub.	
Ulster,	—	2	5	12	3	—	—	22
Munster,	—	2	1	11	3	—	—	17
Leinster,	1	2	6	7	1	1	2	20
Connaught,	—	—	—	7	4	—	—	11
Total,	1	6	12	37	11	1	2	70

The Religious Persuasion of the Inspectors may be thus shown:

Religious Persuasion, rank, and salaries of Inspectors.

	LITERARY INSPECTORS.					AGRICUL.		Total Insp.	Salaries.	Pupils.
	Chief	Head	1st Class	2nd Class	Sub.	Insp.	Sub.			
									£	
Estab. Church,	—	2	2	7	2	—	1	14	4,530[1]	29,042[2]
Presbyterians,	1	1	3	12	1	—	—	18	5,870	
Unitarians,	—	—	—	1	1	1	—	3	1,045	51,846
Dissenters,	—	—	1	1	—	—	—	2	635	
Total Protestants,	1	3	6	21	4	1	1	37	12,080	80,888
Catholics,	—	3	6	17	6	—	1	33	10,240	486,426
Grand Total,	1	6	12	38	10	1	2	70	12,320	567,314

This table shows that while the Protestant pupils are to the Catholics, as *one* to *seven*, there are thirty-seven Protestant, and only thirty-three Catholic Inspectors, that both the Literary and Agricultural branches of the Department are under Presbyterian direction, and that the aggregate of the salaries of the Protestant officers is eighteen per cent. above that of the Catholics. Marked disparity exists in the *areas* of the districts, and in those several elements upon which their desirability, as official stations depends, and it will be found that, in almost every instance, the Protestant officers are located in districts of smaller area, which entail less travelling, and consequently diminished expense and fatigue, along with saving of time and enjoyment of higher social advantages. Thus the average area of each of the 20 Ulster districts is only 415 square miles, and of the 20 Inspectors, 18 are Protestants; the average area of each of the 11 Connaught districts is 674 square miles, or 62

[1] The *mean* between the maximum and minimum salary of each officer is that taken, which increases the amount to Catholic officers beyond what they actually receive.

[2] See previous remarks as to Returns of Attendance.

per cent. larger than Ulster, and of the 11 Inspectors only 4 are Protestants; again, in Munster, where the average area of each of the 15 districts is 590 square miles, or 47 per cent. larger than those in Ulster, only 5 of the 15 officers are Protestants. Nor is it upon the Catholic *officers* alone that this disparity presses, the Catholic *pupils* are seriously affected by it, as the Inspectors are unable to devote sufficient time and attention to their examination, in those districts where large areas and numerously attended schools co-exist. The inferior position of Catholics, and the different treatment of Protestants are felt during the entire time of service of an officer, no matter what his rank or department, and all this is an obvious consequence of the constitution of the Board, and the utter absence of any effective Catholic element in that constitution.

Mode of appointing Inspectors.

The mode of appointing the Inspectors, their qualifications, and the general character of the staff, are matters of paramount importance to the whole community. The Commissioners subjected the earlier Inspectors, and also the twenty-five Superintendents, appointed in 1838, to an examination which, although of a very superficial character, served, at all events, to obtain for these officers the semblance of reputation of tried ability and fitness. Some of the Superintendents, appointed in 1838, were wholly unqualified in point of literary attainments, and only half of the twenty-five had given any attention to the subject of education. The Commissioners advertised for candidates; upwards of 600 persons applied for the office; and, considering the then state of Popular Education in the country, although some were very bad, many of the appointments proved rather creditable. Since 1838, over seventy Inspectors have been appointed, not one of whom has been subjected to any examination whatever. Many of these had never read the books in which they were to examine both Teachers and pupils until after their appointment, or shortly before it, and several were taken from pursuits not even remotely connected with education. Of the present staff of seventy Inspectors, only eleven hold a collegiate degree, [1]

[1] On the whole staff of seventy officers, there is not one man of reputation

seventeen rose from the position of Master of a National School, and the rest are from various walks in life, eight of them having been clerks in the Central Office. Latterly, nearly all the appointments have been made from the Queen's Colleges, and the fitness of some of these men may be understood from the fact that the first official communication, after his letter of appointment, addressed to one[1] of these gentlemen, was an admonition, with *a long list of words incorrectly spelled*, in the Reports which he had sent in to the Office. One Inspector was appointed on the recommendation of influential Catholic Prelates who usually supported the Board, but, in the eager desire to carry out their wishes, it was forgotten to inquire, beforehand, as to his age, and, on coming up to Marlborough-street and learning the nature of the duties to be discharged, the good gentleman conscientiously resigned, believing that close on sixty years of age was no time to commence duty as a probationary Inspector. The unfitness of another Inspector, recommended by a Prelate, who at the time warmly opposed the Board, and whom it was desirable to conciliate, was so patent that the Resident Commissioner got somewhat alarmed at the flagrant grossness of the job, and proposed that he should be called on to resign, in consideration of six months' salary, but the officer remained, and is the gentleman that figures in the Ballindine case. Some have been taken from mercantile offices, one from the police,[2] some from the press, several from the rank

Gross abuses of the Patronage System.

in any walk of science or literature, and three or four only are Members of any of the Literary or Scientific Societies of Ireland. One edited, respectably, a translation of Horace, one translated a volume of Sermons from the French, one wrote a School History of Rome, one an Elementary Algebra (out of print), and one brought out a Primer Skeleton Atlas: these are the literary and scientific works which the entire staff has contributed towards the diffusion of popular education.

[1] This gentleman admitted to the Resident Commissioner that his orthography is occasionally false, but that his Head Inspector was designedly censorious in this matter, because he had exposed his deficiency in mathematics, in which he himself is proficient, before a class of Teachers under examination.

[2] This officer had been Teacher to the police at the Depôt, in the Park, and a Member of the Force, and to mark the loyalty of the Constabulary, in

of professional students, but all without any examination whatever as to their scholarship or their technical fitness to discharge the duties of Inspector of Schools. Of the sixty Inspectors in charge of districts, there are not six who would be able to orally examine *a Teacher in all the branches* required for a *First Class Certificate*, though possibly, three of the six Head Inspectors might put the Teacher through most of the same subjects. Several of the local Inspectors are incompetent to mark the written exercises of the higher classed Teachers, and, therefore, many of them discourage such Teachers from trying for promotion, in order to avoid the duty, and escape exposure. Some of the Inspectors get the written exercises, in those parts of the course of which they are ignorant, marked by one of the best of the Teachers under them, and many of the Inspectors privately meet some of their better instructed colleagues, and thus get over the difficulty. In one instance, last year, it was found, what had long been suspected in several cases, that the Inspector had given the *printed questions* to several of the Teachers *before* the examination, and the punishment, for this gross breach of confidence, was depression to the rank of Sub-Inspector for one year, in other words a mere pecuniary fine, although the officer was a man against whom the gravest charges had previously been proved—but he was a *Protestant*. Immediately after the Inquiry in the House of Lords, in 1854, Suggestions were submitted to the Commissioners of National Education, founded on the Results of that Inquiry, amongst others:

Evidences as to general incompetency and inefficiency of Inspection Staff.

"That a sufficient increase should be made to the District Inspectors to enable them to make at least *three or four* inspections of the schools under their care; that they should be divided into three classes, and be paid according to a graduated scale; that before this increase is made, the Commissioners *should carefully consider the qualifications of all existing Inspectors, with a view of removing such of them as are incompetent for the discharge of the very important duties necessarily confided to them.*"

1848, attributed, in a great measure, to the instruction of this Protestant Teacher, Sir Duncan M'Gregor applied for and obtained for him the respectable position of Inspector of National Schools, as a reward for his eminent loyalty.

The last part of this suggestion proves the admission of the unfitness of some of the Inspectors, yet no such removal of these officers has taken place, and the following extract from the Commissioners' *Circular*, dated 18th April, 1857, to the entire of the District Inspectors, *proves the known and acknowledged incompetency*[1] *of many of the present officers :*

"The attention of the Commissioners having been called to the fact, reported by some of the Head Inspectors, that a *large number* of the District Inspectors *render little assistance to them in the oral examination of the Teachers*, we are to remind you that, apart from other grounds, this want of preparation of well-arranged and classified written questions, *on a fair share of the subjects, must justly tend to lower the position of the Inspector, and to lessen his influence with the Teachers.*"

Some of the many Circulars to the Inspectors, as to their orthography, penmanship, style, how to compute averages, &c., would scarcely be credited in this age of competitive and qualifying examinations, when policemen, postmen, and the lowest grades in the civil service are subjected to appropriate tests of scholarship, irrespective altogether of the anomaly that the Teachers and even Monitors, under these Inspectors, have to

[1] Dr. W. H. Newell, Head Inspector, stated, when under examination before the House of Lords, in 1854 :

To what do you attribute the inefficiency of the Inspectors?

Some of them, I am not sure whether *all* of them, were appointed in the year 1838, at a time when the salary of the Inspectors was very small, and when it was difficult to induce qualified persons to come forward; and even a person who might have appeared to the Commissioners suitable, might prove to be otherwise, as the candidates had not previously directed their attention to elementary schools, or to the amount of qualification which would be necessary for entering on such an appointment, and, therefore, many who at that time were fairly expected to turn out well, have turned out badly.

Strange that this gentleman was himself appointed Inspector, in 1839, when the salaries were the same as in 1838, nor had he given any attention to elementary education, his previous pursuits having been those of junior clerk in the Office. Of the men of 1838, to whom Dr. Newell's answer applies, are Mr. Kelly, Secretary, re-appointed Superintendent that year, Messrs. M'Creedy, Chief of Inspection, and Butler, Patten, and Sheahan, Head Inspectors, all Dr. Newell's seniors, and all but one had been his superior officers. These, with Messrs. Coyle, M'Dermott, Nesbitt, Bradford, O'Carroll, Graham, and Quinlan, are all of the twenty-five Superintendents, of 1838, now remaining in the service.

submit to a severe literary test to qualify for every progressive step in their classification. (See *Joint Remonstrance*, Appendix).

Mr. Kavanagh, the only one of the Head Inspectors who had never solicited any office or promotion under the Board,[1] repeatedly submitted official statements and papers, urging the necessity for applying some test, competitive or qualifying, to the candidate Inspectors, and for training[2] them for their important duties, but, without effect, as, by competition, the Resident Commissioner's patronage would virtually cease; the anomaly of

[1] In his examination before the House of Lords, in 1854, in reply to Earl Granville, Mr. Kavanagh stated:

Chairman—What appointment do you hold under the Board?

I am one of the Head Inspectors of National Schools.

Will you state what preparation you had for discharging the duties of that office?

I have been connected with the National System in one capacity or another since the year 1834. The Commissioners selected me for the office of Head Master of the Model Schools, in Dublin, in February, 1841, which office I held for four years, when I was promoted to the rank of District Inspector, which I held for two years. The Commissioners then advanced me to my present situation, which I have held for over seven years. I beg to add, that in each of those cases I was promoted by the Commissioners without any solicitation on my part, either directly or indirectly.

[2] The following order proves the steps taken for the Training and Instruction of the twenty-five Inspectors, appointed in February, 1838, a practice never repeated since Mr. Macdonnell obtained the patronage of the appointments in 1839:

Copy Board's Minute, dated, 19th February, 1838.

Ordered—That it be intimated to the twenty-five gentlemen, in the accompanying list (now appointed Superintendents) that the Board have elected them partly on the anticipation of their improvement in general knowledge, and that the Commissioners will expect them in the first place to attend diligently and regularly to the instructions that will be provided for them previous to their proceeding to their respective districts, and that after they have commenced their duties as Superintendents, they will not only be diligent and regular in their routine of business, but, also, diligent to qualify themselves better for overseeing Masters, to whom it will be expected that they should be superior in knowledge, and further that they will hold themselves prepared to undergo re-examination, from time to time, that the Commissioners may judge of their advancement.

Signed, by order of the Commissioners,

Thomas F. Kelly.

thirty-three of the seventy Inspectors, including the heads both of the Literary and of the Agricultural branches, being from Ulster, would soon be diminished in the open contest with the superior intellect of Munster, and the subsidies with which the silence of enemies, and the continued support of friends are purchased, would be cut off.[1] Nor is it on the Inspection Staff alone, that this Province monopolises the appointments, an undue number from it are in the Central Office, and of fifteen Organisers appointed in August, 1856, eight were selected from Ulster, one from Connaught, and one from Munster. All the effective element in the Board is from Ulster, the Resident Commissioner is from Ulster, the senior and only active Secretary, Mr. Cross, from Ulster, the Chief of Inpection, Mr. M'Creedy, is from Ulster, the Head of the Agricultural Department, Dr. Kirkpatrick, his two Sub-Inspectors, and two-thirds of his Staff, are from Ulster, Dr. Sullivan, the Head of the Training Department, is from Ulster, the medical Inspector, Dr. M'Cready is from Ulster, and countless subordinates are from Ulster—the supreme direction of the whole concern, its tone and tendencies, are wholly those of Ulster.

Predominance of Ulster element in Staff.

The majority of the Inspectors having obtained their position by patronage, and finding themselves unequal to its higher requirements, become the mere *creatures* and trembling *dependents* of those in authority over them. Conscious of their inferiority to the abler Teachers, fearing to come into collision with some of the more active Patrons, and rudely treated by the

Degradation of the service arising from Patronage System.

[1] A near relative of one of the present Commissioners is an Inspector, a connexion of a late Commissioner is also an Inspector, three nephews to two former Commissioners were Inspectors (one of whom is still on the staff), and a nephew to a present Commissioner is a clerk in the Office. Even the Resident Commissioner attempted to bring in one of his nephews, without salary, *as a beginning*, to lecture on Physiology, over the head of a Catholic officer—one of the few able men connected with the Board—a man whose scientific labors have secured for his name honourable place in Humboldt's *Cosmos*. One of the learned Members for a great southern county, who undertook the defence of the Board, even in the Ballindine case, last session of Parliament, has a near friend an Inspector, and obtained a similar office for the son of his election agent—both Queen's College men.

Central Office, there is scarcely any civil servant whose moral position is less desirable, for either a sensitive mind, or for a person of manly feeling, than that of an unqualified Inspector of National Schools. Himself enslaved, he encourages despotism, as his submission to the official insolence with which he is habitually treated, promotes its extension to men qualified for their duties, and who obtained their places by no corrupt or sinister influence. The crushing of the expression of every popular feeling, the terrorism, the eaves-dropping, the backstairs' intrigues, the bullying, the bribing, the general corruption of the whole Inspection Staff is, we trust, without parallel in the Public Service. The gross treatment of some of the Catholic officers, by the Resident Commissioner, in his official intercourse with them, would scarcely be credited by those in his own rank of life who are acquainted with him, and sad and serious as are many of the evils which the mal-administration of the System inflicts on the country, there are few of them that qualified, manly, and free Catholic officers might not considerably mitigate, were they not intimidated into silence and inaction by the corrupt official despotism under which they live.

Objectionable duties imposed on Catholic officers.

Up to a recent period, the Catholic Inspectors were required, and may again be called on to circulate Sermons[1] by Protestant Prelates, Tracts on the Education Controversy, slandering their country, and Politico-Economical Pamphlets to prove that the payment of *tithes* is no hardship on Catholics, that the relative backwardness of trade and manufactures in Ireland is owing to the baneful operation of Trades-Unions and Strikes, and inculcating unqualified Plutocracy. They are made agents in encouraging Catholic Patrons to seek aid to erect schools, and *to transfer* to the Commissioners, in their corporate capacity, *the*

[1] See Appendix for important correspondence between the National Board and Mr. Clinche, Inspector, in which this officer protested against his being made an agent in the circulation of Tracts, Sermons, &c., contrary to his feelings and principles as an Irishman and a Catholic. His Remonstrance was converted, at the Office, into a letter of resignation, and thus deprived of his situation, his appeal for protection to the Catholic Commissioners having been utterly disregarded.

property in those already erected and vested in local trustees, in defiance of the recommendation of the Pope to the contrary, in 1841, and the solemn prohibition of such transfer by the Council of Thurles, in 1850. In relation to District Model Schools, or any schools in which the Scripture Extracts are read by Catholic children under Protestant Teachers, they are required to examine on those books, and take a part in promoting their use, under circumstances reprobated by their Bishops. If they find Catholic children, in thousands, as they are, receiving the fulness of Protestant religious instruction from Protestant Teachers or Clergymen in National Schools, they are not to report it, unless they can prove that the Catholic pupils were *compelled* to be present, nor are they to report it to the Parents or to the Pastors of those children—they are to wait until the parents, who may know nothing of it, complain of the practice (see Bessbrook, Lancasterian, and Ballindine cases, also note to Youghal Convent case).

Suppressed Reports of Inspectors, and their contents.

Since 1856, the Commissioners require an Annual Report to be made by each Inspector upon the state of Education in his district, but so grossly objectionable was the character of many of those Reports, that although the Board printed, *they feared to publish them*, lest the feelings and opinions of their officers would become known to the country. Many of them are full of cant and sermonising on the spiritual destitution and darkness of the country, owing to the want of the Scriptures, some cast the blame of this upon the Catholic Clergy, and the laudation of Catholic Inspectors upon the *General Lesson* and upon the invaluable blessings of *mixed*[1] education is a loath-

[1] One of these Inspectors states, in his Report, that so favorable are the Catholic people to mixed education in his District (Roscommon and Leitrim), that none but the wilfully blind can any longer deny, not only that the Catholic parents *approve*, but that they actually prefer *mixed* education, as their children *pass by* and *desert unmixed Catholic* schools to attend those which have Protestants in them! This gentleman has gone through some of the Protean phases of opinion and occupation so usual amongst officers of the National Board—a Maynooth student, translator of Abbe MacCarthy's Sermons, tutor, denouncer of the Queen's Colleges, and then Professor in them, contributor to a Radical Newspaper, denouncer of the

Sycophancy and insincerity of Catholic Inspectors.

some exhibition of sycophancy. The Report of Head Inspector Keenan, on the working of the Belfast Model School for 1857, just published, adverts to the fact,

"That during the prevalence of the riots, *which disgraced Belfast*, and which were, I believe, *entirely caused by religious and political rancours*, there was not a single case of dissension between any of the 1,737 pupils in the Model Schools, although the *scenes of tumult and wrecking* were immediately about the school, that a house overlooking the play-ground was occupied as a temporary barrack, that a heavy patrol of armed policemen occupied the front of the school at night, for months, and, above all, that *some of the parents, or relations, or friends of the children, must have been sufferers or actors in those unfortunate commotions.*" The solution of this marvel, the origin of this one green spot in the moral desert, Mr. Keenan states to be "the same lesson of peace (the *General Lesson*) which was being daily inculcated in 5,000 National Schools from Achill to Dublin, and from Dingle to Malin Head, and *which contains the charter sentiments of the National System*, was also read daily in the Belfast Model Schools."

Now these schools were opened in May, and, almost immediately afterwards, the open-air preaching of Rev. Mr. Hanna and friends transformed Belfast into two hostile camps. One-third of these children are mere infants, the average age of the whole of the pupils is less than ten years, they are all actively employed, every moment in the day, and constantly under the superintendence of a staff of sixty Teachers and Assistants. To assign the daily *reading* of the *General Lesson*, for two or three minutes, to infants, to pupils, one-half of whom were unable to read it, and still fewer to comprehend it, as the absolute cause of their omitting to carry their fathers' street quarrels into the school is a statement so absurd and indefensible, especially in a Catholic, that we advert to it as a strong evidence of the moral condition to which the service of the National System can lower some of its agents. No one knows better than the writer of that statement that, with the exception of three or four under Catholics, every National School in and round

National Board, and next an Inspector under it, and, at the same time, Examiner in the Queen's University; a propagandist of disloyalty, when the official market was opened, and the demand became brisk, he sold himself at every intermediate Government stall, from Maynooth to Marlborough-street. The extracts, which we give in the Appendix, from his Memoir of Abbe MacCarthy, prefixed to his translation of the Sermons, will serve to show what were his opinions a few years since.

Belfast has a *mixed* attendance of Protestants and Catholics—he himself states that "*the Catholic children universally attend Protestant Religious* Instruction" in those schools—that it is in these schools the vast mass of the belligerents were educated, and that, for twenty-seven years instead of for a few months, they had been hearing this "same lesson of peace," and those "charter sentiments," hence, were we to connect, in any way, the reading of the lesson with the conduct of the children, our conclusion would be that as soon as they will have been as long reading it as their fathers and their relatives had been, we may expect similar results—*wrecking*, *gun-clubs*, and the operation of the *Crime and Outrage Act*. To see a Catholic thus ignore his Church, the teaching of her Clergy, and the household familiarity of the lesson of *true* charity, in the Catholic Catechism, conveyed in the answer to the question, "*Who is my neighbour?*" and to that which follows it, and, turning to Archbishop Whately's Sermon,[1] unfaithfully give it the merit of any good moral conduct seen in Catholic children, is so saddening that we trust we may be spared such another exhibition of sycophancy.

Fictitious and worthless Reports.

For many years, the Annual Reports of the Commissioners gave glowing accounts of the flourishing condition of the schools, and of the favorable working of the System, but the publication of the Reports of the Head Inspectors, since 1847, has brought to light the real working of the National Schools, and the wretchedly low state of education in the country. The Reports on the few District Model Schools tend to delude numbers, as the costly course of instruction in them is respectable, but the public have no correct idea of the lamentable state and prospects of education in the thousands of National Schools throughout Ireland. A few thoughtful men amongst the Inspectors elicited, within the past four years, some leading statistical facts, which prove, beyond all question, that elementary education, for the last fifty years, has never been in a lower condition among us, and, making every allowance for other cir-

[1] See Appendix, for Letter on *The General Lesson*, addressed to one of the Catholic Commissioners.

cumstances, we cannot shut our eyes to the fact that want of qualification in the Inspectors is, next to the defective training of the Teachers, a largely contributing cause of this result.

Dishonest Officers protected by Resident Commissioner.

Returns of the examination of the pupils, as given by many of them, both in their Reports on individual schools, and in the collective statistics of all the schools in their districts, are not entitled to reliance, and often exhibit internal evidence of having been "*cooked.*" Some of the Head Inspectors proved that the time alleged to have been spent in the examination of the schools, compared with the number of pupils said to have been examined, renders the results unworthy of credit and valueless, and also submitted direct proofs of returns of imaginary examinations of Teachers[1] as well as pupils, had by some of the officers, but the Commissioners, or rather the Resident Commissioner, although repeatedly urged to investigate these grave matters, declined to do so. At length, when the correspondence, in some of these cases, had been moved for in Parliament—and not until then—some of the officers, so charged, were called upon to account for their conduct, after,

[1] A Head Inspector reported to the Board, that an Inspector under him had recommended and effected the dismissal of a Female Teacher, upon the main ground that she was unqualified and incompetent, *although he had never examined her.* The Patron appealed to the Board, the Teacher obtained further trial, and, at a public examination held soon afterwards, by the Head Inspector and this same District Inspector, the Teacher was declared not only qualified but was actually *promoted.* This was reported to the Board, in January, 1857, the matter was then referred to the Inspector, *who admitted the main facts*, yet the Resident Commissioner never brought the case before the Board for final decision. When Returns were ordered, in July, 1858, by the House of Commons, which, involved the publication of the Head Inspector's complaint, the Resident Commissioner deliberately withheld those Returns, on grounds *notoriously false*, with a view to enable the accused Inspector to furnish, not an explanation of his conduct, already admitted to be utterly indefensible, but an attack upon the Head Inspector, then out of the service, and thus excluded from means of official reply. The terms of the Order of the House of Commons required the production of all correspondence of a particular kind for the year ending with the date of the Order, and the Resident Commissioner actually sent forward, as a portion of this Return, letters written months afterwards. This Inspector is a candidate for and likely will be raised to the office of Head Inspector.

the accusing party had left the service. The *Joint Remonstrance* of all the Head Inspectors (see Appendix) shows the opinion entertained by those chief officers, of the Statistical Summaries of the result of the examination of the pupils, by some of the District Inspectors, owing to the looseness with which the official forms are drawn up, want of qualification on the part of the Inspectors themselves, and absence of standards to which to refer the proficiency of the pupils.

Salaries, Promotions, and treatment of Officers.

Appointments, in the Inspection Department, are made with little reference to qualification, and, generally speaking, so are promotions.[1] Sub-Inspectors have salaries commencing at

[1] The following case is unusual only in the striking character of some of its incidents, as several instances of equally reckless appointments might be cited. A middle-aged gentleman arrives in Dublin, from the Continent, and declares himself a candidate for a Professorship in the Queen's Colleges, but fails in his object. He makes the acquaintance of the Resident Commissioner, who, almost without reference, appoints him to an Inspectorship. After a few years' service, he was brought into Dublin, where a new District was specially carved out for him, so that the Resident Commissioner might enjoy his agreeable society, and, at the same time, a lucrative office at the Female Normal School was created for his wife. In a few short years, in order to provide further promotion for him, two additional Head Inspectorships were added, and this gentleman was, it was supposed, virtually appointed to one of them. Some of his senior colleagues, who, naturally, felt injured and indignant, at this flagrant favoritism, informed some of the Commissioners, that this was a gentleman of questionable antecedents; that he bore an *alias* name that he had been a Divinity Student in Maynooth College, which he left against his will; that having emigrated to the Continent, he had there taken a prominent part in sacking the *Archevêché* at Paris, from the windows of which he had impiously hurled the sacred vessels, with execrations that we cannot transcribe; that he was notoriously unencumbered with religious opinions, and the associate of the infidel *litérateurs* of Paris; and, that the archives of the twelve *Mairies* of that capital contained nothing to his credit. When these statements had reached his Right Honorable Patron, both by written and verbal report, he directed his accused client to get made what is called in law, *negative searches* in the *Mairies* of some of the *arrondissements*, and which were subsequently produced at the Board, in Marlborough-street. The Right Honorable the Resident Commissioner learned from unexceptionable sources, amongst others, from several Catholic Clergymen of the Archdiocese of Armagh, the truth of several of the main portions of the statement, yet, at the Board, he actually proposed his client for the important office of Catholic Head Inspector, when such was the

£200, and rising to £250; Second Class Inspectors from £275 to £305; and First Class Inspectors from £320 to £370 per annum. Now, several inexperienced and unqualified men are appointed, in the first instances, as Second Class Inspectors, over the heads of men of superior ability and long service on the class of Sub-Inspectors, and on no ground whatever, *save that of patronage, and political or other influence.* Again, an Inspector is passed over and does not get promoted from Second to First Class, or, it may be, is on the very lowest grade of the former, yet, he may, to meet some religious hitch or emergency, be suddenly, to his own great surprise, appointed Head Inspector, worth about £530 per annum, although even his biennial increase of £10 salary, on the lowest grade of Second Class, may have been withheld from him. Some officers get the usual annual increase of salary of their Class, and it is kept back from others, without cause assigned, even when explanation is demanded. One Junior Inspector is off duty *for several months*, and forwards medical certificates of illness; it is found that he had been laboring under *delirium tremens*, and that the certificates misrepresented the facts; he tenders his resignation, which is not accepted, and the Resident Commissioner lauds the conduct of the officer—a Protestant, of course—*as most honorable.* Several Inspectors are many months without sending up Journals, Reports, or any evidences whatever of their official existence, save receipts for their salaries, and, some of these, when called on to forward the Reports, often in arrear to the number of 50 to 80, upon schools alleged to have been visited by them, are unable to do so, and yet escape with comparatively slight punishment—a reprimand, an admonitory

indignation of the Catholic Members, that Mr. Macdonnell abruptly left the meeting, Master Murphy having previously declared that the Catholic Commissioners could not have confidence in or be parties to his appointment. Finding promotion for this man to be impossible, his Patron obtained for him, in one of the British Colonies, the situation of Director of the Government Normal School, with a salary of £1,000 a-year, and for several years afterwards the Reports of the National Board contained honorable mention of his Irish services.

order, or, if a very old and habitual offender, fine or depression. An Inspector alleges that he visits a school on a given day, and it is proved that he was not there at the date stated, *he*, also, escapes with fine, or some such punishment. Other officers of equal or higher rank are treated with extreme severity, if the merest breaches of official routine can be turned up against them.[1]

[1] One of the four grounds assigned for depressing Mr. Kavanagh from the rank of Head Inspector was that he had delayed the transmission of *three* official forms called *Journals*, or Weekly Reports of his Daily Occupation, and also the replies to *three* unimportant letters of routine, which documents has been received in the Education Office *four months* previous to this Order for depression. When called on for these documents, he furnished an explanation in which he pointed out the unimportance of the matters in question, and why delayed, that *want of punctuality*, on his part, in transmitting his official papers, had *never, in the seventeen years that he had been in the Board's service, brought an Order of the Commissioners censuring him*, that he challenged comparison with his colleagues on the score of regularity, in correspondence, and that some of the accusations on this head, which had been *privately* submitted to the Commissioners, were not only grossly false, but also deeply unjust, on other grounds. It was stated, in a *private memorandum*, drawn up by Mr. M'Creedy, and submitted to the Board, that "owing to Mr. Kavanagh's neglect, the fifteen Organisers had been kept idle in Dublin, for several weeks, in March, 1857, no schools being ready for them to go to work in; that they were expelled by the Patrons from some schools, because Mr. Kavanagh had not previously called on the Patrons and obtained their sanction; and, that Mr. Kavanagh's neglect had perilled, and well-nigh shipwrecked the entire Scheme of Organisation in Dublin." It was mere accident that gave Mr. Kavanagh access to this Memorandum, and he, at once, warmly, strongly, and clearly declared its several accusations to be so false, that he might, with as much truth, be charged with the Revolt of the Sepoys, and the Mutinies in India! A circular was sent to the fifteen Organisers, the answers to which settled the falsity of the first, as every one of them had been at work at the earliest day that it was officially possible, showing they had not been one, much less several weeks idle: the second assertion, as to their expulsion from the schools, was shown to be an unqualified falsehood, in relation to the cause assigned; and the atrocity of the last was fully known, not only to all the official parties themselves, but to the Catholic Clergy, and to the public Press of Dublin. The first week in March, 1857, the Staff of Organisers were allotted amongst such of the Dublin Schools, the Patrons of which had consented to accept their services. Before any of them had gone to their posts, his Grace Archbishop Cullen expressed to some of his Clergy grave doubts as to the propriety of admitting these officers into their schools, and, as might be expected, at once the whole scheme was checkmated, as every clergyman, except one, who had given his assent to the scheme withdrew that assent,

The object of this course of partial treatment is to destroy all independence of feeling and action on the part of the few Catholic officers who possess spirit and qualifications, and to reduce them to the condition of mere *creatures* of the Resident Commissioner and of the Chief of Inspection. Some of the Head Inspectors either through fear or with a view to advance them-

and prohibited the Organisers from duty in their schools. The Resident Commissioner, alarmed at the sudden and complete check which the scheme had received, proposed that the Organisers should, at once, be sent back to Ulster, where the Patrons would gladly avail themselves of their services. Mr. Kavanagh, with the approbation of the Resident Commissioner, waited on his Grace Archbishop Cullen, and on his explaining matters to him, his Grace authorised Mr. Kavanagh and Mr. Coyle, who accompanied him, to intimate to the Patrons his Grace's withdrawal of the prohibition, and his permission to have the Organisers employed, wherever the Clergy thought fit. Mr. Kavanagh waited on every Catholic Clergyman, in and round the Metropolis, who is Patron of a National School, and obtained the consent of all of them to introduce the Organisers. Further, when opportunity presented itself, Mr. Kavanagh informed his Excellency the Earl of Carlisle of the nature, object, and operation of the scheme going forward, whereupon, with that goodness and that devotion to the cause of Popular Education, which have so strongly marked the public career of this distinguished nobleman, his Excellency, at once, expressed his anxiety to witness its working, and also to take that opportunity of visiting all the National Schools in the City. His Excellency spent two entire days, from 10 or 11 to 3 or 4 o'clock, driving from school to school, within, and around the city, and, on another occasion, he attended an evening lecture, from 5 to 7 o'clock, given by one of the Organisers to the Teachers. The Dublin Press contained ample notices of these visits of the Lord Lieutenant to the schools, on which occasions Mr. Kavanagh had the honor of being in attendance on his Excellency. For several weeks, Mr. Kavanagh lectured from 50 to 110 of the Dublin Teachers, each Saturday, in Marlborough-street, the Chief Officers of the Board, and, sometimes, the Resident Commissioner being present, and, in the face of all these notorious facts, a *false*, *ungrateful*, *malicious*, and *base statement* is submitted *privately* to the Board, of which the Resident Commissioner was fully cognizant, charging Mr. Kavanagh with having "perilled and well-nigh shipwrecked the Scheme of Organisation," whereas, to him, and to Mr. Coyle, were *entirely due* the merit, first, of preventing its expulsion from Dublin, and, subsequently, whatever of eclat, popularity, or usefulness attended it, Mr. Kavanagh's contribution was not the least towards these results. Messrs. Macdonnell, M'Creedy, and Cross, having been discomfited by the detection and exposure of this clandestine, foul, and malignant procedure, when the case came before the Committee, it was reluctantly compelled to convert this detestable accusation into the following recognition of Mr. Kavanagh's services, in

selves, even at the sacrifice of honorable principle, have, within the past year, pursued a line of public conduct so utterly *at variance with their known principles and real feelings*, that it would scarcely be credited in respectable society.

The Inspection Staff contains some qualified and a few honorable and brave men, Protestants as well as Catholics, but their number is small, and almost every such Catholic is the victim of the direst persecution, which any more specific statement of their wrongs, at present, would be calculated to render more intense.

Under the Inspectors, are a staff of 15 Organisers, appointed, in September, 1856, 12 Men, and 3 Organising Mistresses; 10 of these are Catholics, and 5 Protestants and Presbyterians, 8 of the 15 being from Ulster. The men have a salary of £150 and the Mistresses of £100 per annum. As in the case of the Inspectors, the appointment of some of them was made wholly irrespective of their fitness, and while a few are eminently qualified for their duties, others have neither claim nor qualification for the office—examples of *official jobbing*, to the detriment of the best interests of Popular Education. The utter absurdity of the *general* mission of these officers, in most instances, and the admission of inefficiency and mismanagement, on the part

Organisers.

reference to the Organisation—"His energy, perseverance, and success, in subsequently working the plan, and removing difficulties which might have obstructed its progress, deserve their commendation." If the injustice and falsity of the heads of the administration of the System be not sufficiently seen in this statement, let the reader refer to the Returns laid before the House of Commons (Mr. H. Herbert's), where they will see (page 4) that, in the face of all the evidence previously submitted to them, the Committee were informed, and found, by resolution, that Mr. Kavanagh had culpably delayed this business of Organisation "from the 19th January to *the end of the month of March*," whilst, in the copy of the Board's Order, in the same Return, communicating this decision (page 14), they informed him that the delay was only "from the 19th January *to the commencement* of March!" The simple fact is, Mr. Kavanagh was told, 19th January, to have certain matters ready by the commencement of March, he had them ready—no delay or inconvenience whatever arose, and it was *six* or *seven* months *after* March, when, *for the first time*, this secret and false charge was brought against him.

of the Commissioners, involved in their appointment, may be understood from the following facts:

1. Nearly half the Teachers of National Schools were trained, and spent four months in the Normal School, where they should have had the best opportunity of learning those very things that an Organiser is sent to teach them in their respective schools.

2. Of the other half of the Teachers, it would be more economical and effective to train such of them as are of suitable age, than to spend £2,500 a-year on Organisers to instruct them, who could not accomplish one visit to their schools in less than 8 to 10 years, and, who, owing to change of Teachers, might have to re-visit the same school several times over, within a few years.

3. They are sent to organise not only ordinary National Schools, and those under trained Teachers, but even to organise District Model Schools, the Teachers of which were deemed their superiors, else, 12 of the 15 had been promoted to those situations before the office of Organiser was created.

4. Some of the Organisers are unfit for their duty.

5. The instruction that the Organisers received, and many of the plans which they attempt to introduce into schools are entirely unsuited to the circumstances of the National Schools generally.

6. The general result of the experiment is a failure, although, in some few localities, as Belfast and Dublin, owing to the influence and instruction of the Inspectors, the state of the schools has been improved, and education somewhat stimulated by the *lengthened* visits of the Organisers.

Objections to present scheme.

The outlines of the scheme of Organisation, and the dogmatic rules laid down for schools, widely different in circumstances, were framed upon, and servilely copied from an early Report of the Privy Council Minutes, which, however suited to the size, attendance, staff, furniture, and endowment of English Schools, are wholly impracticable and absurd when applied to the *average* condition of Irish National Schools. To

attempt to improve, through such means, a vast fraction of wretched Cabin Schools, often under incompetent Teachers, is preposterous, and, even in the better schools, were the drill, discipline, and Utopian precision, mechanical and moral, prescribed by the Organisers, perfectly practical, they would, as an acute observer remarks, be "but the *fanaticism of discipline.*" Rev. Mr. Fraser, who inquired into the working of this scheme in the autumn of 1857, thus asks,

"What is the use of the sixty-six Inspectors, and of the Central Normal Institution, maintained at such expense, and conducted with such care, if Organisers must be sent into the country, to instruct those appointed to teach? and what must be the style and spirit of those Teachers, who, by the hundred, stand in their own school, *wearing the cap of imbecility*, while government officials do their work? A half a century ago, before Normal or District Model Schools were thought of, this might be tolerated; but, surely, it is now a mark of educational feebleness, to institute such agencies and expediencies."

There is one most important view of this new addition to the Official Staff—the Organiser becomes, *de facto*, as Rev. Mr. Fraser states, the *Teacher* of the school, and although Patrons have stipulated to admit *Inspectors to examine*, they neither stipulated to give the State the power to appoint one, two, or more Paid Monitors, junior and senior, who are now included as an important agency in teaching, nor to introduce, even for the short time of his visit, an Organiser, or superior Teacher, and who may be of any creed, some being Unitarians. True, the Patron may object to both, but, in that case, he would forfeit some of the pecuniary and other advantages held out to schools, and the matter is adverted to, in order to show the tentative process, by which the Commissioners have gradually encroached on the position and rights of Catholic Patrons—upon the property in the School-houses, the training of the Teachers, the appointment of Monitors, Organisers, and Inspectors of various grades, and the monopoly of writing all the school books.

Agricultural Department; its rise and progress.

The Agricultural Inspection is so closely connected with several of the Model, and with many of the Ordinary and the Workhouse Schools, that we deem this the most suitable place

to notice, at least its moral and literary relations to the schools generally. The letter of Lord Stanley contains no reference to any sort of industrial instruction whatever, and in the Board's Report for 1857, it is first intimated that they were about to take a farm of from 40 to 50 acres of land, in the immediate neighbourhood of Dublin, that both husbandry and handicraft should, henceforth, be taught to the students, that a better knowledge of Agriculture should be promoted, and that the schools, generally, should tend to bring forward an intelligent class of farm labourers and servants. It was also intimated that the schools were to be divided into two classes, Primary and Secondary, and that to all the latter, except those in cities or towns, a portion of land, for garden husbandry, should be attached. The Board, in the same Report, expressed their intention to have a Model Farm, of 40 acres, attached to each of the 25 projected District Model Schools. In 1838, the agricultural scheme was entered upon, in Glasnevin, under the direction of Captain Kennedy, Mr. Skilling, a successful Teacher and small farmer from County Down, being the Steward and Agriculturist under him. Mr. Skilling soon got the direction of the Farm, which was gradually extended, buildings were erected, Agricultural Boarders were brought to reside there, all the literary Teachers attended Lectures, both on Husbandry and Horticulture, and the new branch rapidly extended its operations and its outlay. The Charter of Incorporation, granted in 1845, encouraged the Commissioners to establish Model Farms throughout the country, and, a remarkable letter, written by Lord Monteagle, to his Grace the Duke of Leinster, in September, 1847, greatly stimulated the extension of agriculture by the National Board. Mr. Skilling resigned the direction of the Glasnevin Institution, and, in August, 1848, Dr. Kirkpatrick of Larne, County Antrim, was appointed Agricultural Inspector. At the close of 1857, there were 38 Model, 48 Ordinary, 3 School Gardens, and 76 Workhouse Agricultural Schools under Inspection—total, 165, which are scattered over the 32 Counties. Of the 38 Model Agricultural Schools, 17 are under the exclusive management of the

Commissioners, 14 of which are in full, and 3 only in partial operation; all the remaining 149 schools, with one exception, are under local management.

Inspectors.

For the Inspection of these few schools, the number of boarders in which is returned as 191, of whom 87 are free, and the pupils on the agricultural roll, 2,933, orunder agricultural instruction, there are three Inspectors. Dr. Kirkpatrick resides at the Albert Institution, Glasnevin, and is *Director* of the entire scheme; he attends all the leading Agricultural Meetings, Cattle Shows, &c. in England, Scotland, France, and Ireland, receives visitors at Glasnevin, attends, as a sort of Commissioner of Agriculture, at the Board in Marlborough-street, and occasionally visits one of the Provincial Model Farms. He has two Assistant or Sub-Inspectors, who visit the schools and do the work of Inspection. The staff at the Albert Institution consists of the Resident Director, Dr. Kirkpatrick, an Agriculturist, a Head and an Assistant Literary Teacher, a Horticulturist, some Lecturers, a Housekeeper, and several lower officers. Nearly every member of the entire staff is from Ulster—the three Inspectors, Messrs. Kirkpatrick, Donaghy, and Brogan, the Head Literary Teacher, Mr. M'Donald, the Agriculturist, Mr. Campbell, Dr. Hodges, Lecturer, the Housekeeper, Mrs. M'Donald, and several of the subordinates.

Albert Institution and its staff.

Students, their creed, and their moral and religious discipline.

The 80 agricultural boarders in Glasnevin are young men of every creed, and the management of the concern, from the Arian Director to the Arian Housekeeper, is largely non-Catholic. The age of the young men, their occupation, the circumstances under which they live, all strongly tend to sensuality, upon which the restraints of religion are unfelt, for, if the police discipline of the establishment be maintained, the students may lead lives of almost absolute Godlessness. Profligacy at one time assumed such an aspect that the Agriculturist, the Literary Teacher, and other officers, had to be simultaneously removed, and it was ascertained that, with the full knowledge of some of the officers, the students led the lives of libertines, that some of the officers themselves had set the example, and, strangest of all, these

persons were, in consequence, first transferred to situations in the Office in Marlborough-street, and soon afterwards, in the face of the students, brought back to Glasnevin, and placed in high position. It has been pointed out that the Catholic Literary Teachers in the Normal Establishment, Marlborough-street, are expected to attend, for about an hour a-week, during the religious instruction of the Catholic pupils in the Model Schools, but there is no arrangement for religious instruction of the agricultural students, in fact it is a system of unmitigated Paganism, in so far as the official authorities interest themselves. In 1854, Dr. Kirkpatrick was thus examined, before the House of Lords:

Are you a Member of the Church of England? I am not; I am a Unitarian.

At Glasnevin you have persons of every shade of religious opinion admitted, have you not? Yes.

The lads all live in the establishment at Glasnevin, do they? In the new establishment they do.

Is there any prayer in common for them? No.

Is there any household prayer at all? *No, but every facility is afforded to the pupils for attending their respective religious services.*

The only reference to religion is that on the *Order of the Day*—"Devotional Exercise," marked for half-an-hour, morning and evening, and, under the head, "General Rules," we find—"neglect of attendance at Divine Worship on Sunday, and other days set apart for religious duty, *will be looked on as a serious offence.*" No steps whatever are taken to see that the students, during their *two years'* residence, ever attend Divine Worship, and it completes the absurdity of the case to expect that Dr. Kirkpatrick, an Arian, would look on, *as a serious offence*, the neglect of a Catholic in attending on Good Friday or Christmas Day, to worship THE SON OF GOD, or on other days set apart for honoring His Blessed Mother or His Saints.

At 13 of the Board's own Model Farms throughout the country, 39 boarders already reside; there is the same general mixture of creeds amongst the students, the Agriculturists, and the Resident Teaching Staff, and a somewhat similar absence of provision for the moral and religious culture of those young

persons, who are still younger than those in Glasnevin. A large number of the Agriculturists located in the Board's own Model Schools, even those in most Catholic Districts, are Presbyterians or Protestants, chiefly from Ulster, and, in every instance, the Teachers of the Literary Department of the District Model Schools have complained of the injury to morals and discipline, arising from association with the Staff of the Agricultural Branch of the Institution. Several cases of gross immorality with the domestics have occurred, by Catholics as well as Protestants—and the circumstances of the establishments are such as to stimulate their occurrence. The absence of proper check or control in the matter of stock, sales, expenditure, &c. on the Agriculturists is a strong temptation to fraud, owing to which several of the officers have been dismissed, thus adding to the numerous other scandals of the Industrial Department. Our object here has been merely to point out the relations of the Agricultural Department to morals, religion, and patronage; upon its economic bearings we are unable to proceed beyond submitting the following Tabular Summaries for the year ending, 1857: [1]

STATISTICS OF AGRICULTURAL SCHOOLS—1857.

SCHOOLS.	Number of Schools.	Pupils receiving Agricultural Instruction.				Extent of Farm.	Live Stock.					Board's Expenditure.
		Boarders		Agricultural Class.	Work on Farm.		Draught Animals.	Cattle.	Sheep.	Pigs.	Poultry.	
			Free.			A. R. P.						£ s. d.
Model (Board's)	20	33	86	272	79	1,014 2 32	47	286	174	220	296	6,721 6 10
„ (Patrons')	18	71	1	415	66	815 2 10	36	147	212	112	392	574 3 7
Ordinary	49	...	...	999	124	392 3 17½	26	184	60	117	705	306 8 10
Workhouse	73	...	...	1,247	1,147	692 2 16½	43	33	...	38	...	635 19 11
Total . .	160	104	87	2,933	1,416	2,915 2 36	152	650	446	487	1,393	8,237 19 2
		191										

[1] See returns to an Order of the House of Commons, moved for by Mr. Sullivan, M.P., Kilkenny, as the best guide to the economic working of the Agricultural Department. Also Rev. Mr. Fraser's Pamphlet, *Our Educational Enterprises;* a Tract *on State Farming*, by The Liverpool Financial Reform Association; and a series of excellent and ably written articles in *The Farmers' Gazette.*

CHAPTER XV.

EFFECTS OF THE NATIONAL SYSTEM UPON POPULAR EDUCATION AND LITERATURE.—PROPERTY IN SCHOOL-HOUSES.—VESTED SCHOOLS AND THEIR TRUST-DEEDS.

Annual Return, since 1831, of number of Schools and Pupils, and amount of Public Grant.—Examination of Returns of Attendance of Pupils, and surprising results; of Teaching Power; of ages of Pupils; of School-going period.—Teachers' Classification and Inspectors' Examination of Pupils; deplorable and alarming conclusion as to fate of present generation of children.—Evidence of Head Inspectors' last Reports.—Causes of these results.—Analysis of Books on the National Board's Price List; their contents, and their authors; Results to Literature and Science.—Ireland and Great Britain compared: Cause of adverse results in Ireland.—Influence of National System upon Pedagogy.—Destruction of Private Classical and Mathematical Schools.—Classification of School-houses, as to Property: number of Vested and Non-Vested Schools.—Trust-Deed explained; evidence of Dr. T. F. Kelly, in 1837, as to its obligations.—Rules of the Board, before and after 1837, as to Religious Instruction; the Stopford Rule of 1847: Clause in Trust-Deed in reference to the two latter.—New Rule of 1855 clashes with Clause in Trust-Deed: Pastoral of Catholic Prelates on the subject.—Evidence of Mr. Cross, in 1854, as to obligations of Trust-Deed.—Power of the Board to *suspend* Vested Schools.—Suggestions to Patrons of Vested Schools.—Management Clauses in the Trust-Deed of English Catholic Schools, under Privy Council, compared with those in Trust-Deed of Catholic Schools under the National Board.

Table of Schools, Scholars, and Expense.

In considering the general and broad results of the National System, in reference to the spread of elementary education amongst the mass of the populace, we shall first state the facts of the case, irrespective of any opinion as to the causes of these unsatisfactory results. The following Table shows the number of schools, the number of pupils on the Roll, the average number in attendance, and the amount of the Parliamentary Grant, since the establishment of the National System:

NATIONAL EDUCATION—1831 to 1859.

No. of Report.	Year.	Population.	No. of Schools in operation.	Number of Pupils in Six Months, ending 30th September.		Amount of Parliamentary Grant.
				On Rolls.	Daily Average Attendance.	
						£
1	1831-2-3	7,943,940	789	107,042		61,828
2	1834-5	...	1,106	145,521		70,000
3	6	...	1,181	153,707		35,000
4	7	...	1,300	166,929		50,000
5	8	...	1,384	169,548		50,000
6	9	...	1,581	192,971		50,000
7	1840	...	1,978	232,560		50,000
8	1	8,175,124	2,337	281,849		57,000
9	2	...	2,721	319,792		55,000
10	3	...	2,912	355,320		55,000
11	4	...	3,153	395,550		75,000
12	5	...	3,426	432,844		85,000
13	6	...	3,637	456,410		100,000
14	7	...	3,825	402,632		120,000
15	8	...	4,109	507,469		125,000
16	9	...	4,321	480,623		120,000
17	1850	...	4,547	511,239		140,000
18	1	6.551,970	4,704	520,401		164,577
19	2	6,422,197	4,875	544,604	280,005	182,073
20	3	6,296,328	5,023	550,631	271,364	193,040
21	4	6,186,369	5,178	551,110	267,099	215,200
22	5	6,107,899	5,124	535,905	252,488	227,641
23	6	6,077,283	5,245	560,134[1]	254,011	213,030
24	7	6,047,492	5,337	514,445	268,397	257,641
–	8	6,013,103	...	...	...	223,002
					Total,	£2,975,032

Not published until 1852.

The numbers of schools and of scholars have been steadily increasing, until, at length, they have arrived at a point beyond which, circumstances considered, no material advance can be expected. The Report for 1857 returns the number of *distinct*, or *different* pupils that had been in the schools at any time during that year, as 776,473, and the number that, at an average, had been on the Rolls during the entire year, as 514,445. If the former number be correct, then upwards of *one-eighth* of the whole population passes through the National Schools in a year. The daily average number of chil-

Number of pupils in the year; average number on Rolls; and average number present daily.

[1] The Returns for 1856 refer to the Half-year ending 31st December, and those for 1857 to the *Year* ending with that date.

dren present is the *real* number *under instruction*, and for the past six years this has been about 265,000. Comparing this number with the number on the Rolls, or those, all of whom had been at school *at least one day* within the previous *three months*, we find that *half the number of scholars of any Quarter, are at school each day*, but, if the return of the number of scholars who went through the school *in the year* be correct, then, *only one-third of the school-going children are present each day.* The former conclusion is incontrovertibly true, the doubt as to the latter arises from the questionable character of one of the premises, and not from any fallacy in the reasoning. Now the number of school-days in the year, deducting Sundays and 10 Catholic Holidays, is 303; Convent schools, and many Town schools are closed on Saturdays; all schools that are in operation on that day close at 12 or 1 o'clock, and only a small fraction of them have any secular business, the day being devoted wholly or mainly to Religious Instruction; vacations average four weeks, and, deducting these and all casualties, it will be found that *the Irish National Schools are not open for literary instruction more than about* 216 *days in each year.* This would afford but 72 days' tuition in the year to each of the 776,473 pupils, each of whom attended the National Schools only *one day out of three*, in the year 1857. If we consider the late hour at which a large number of the schools are opened, the irregular arrival of the pupils, the time given to recreation or dinner in many schools, instruction in agriculture in some, and in branches of female industry in a great number, and then deduct the time for Religious Instruction, there will not remain more than an average of three hours for *effective* instruction in the common branches of elementary education—reading, writing, and ciphering, or about 216 hours, in the whole year, to each pupil. The teaching power provided to educate pupils so attending, is at the rate of *one* Teacher, Principal or Assistant, to each 43 scholars *present*, and one Monitor to assist in almost every *fourth* school. The ages of the pupils is the next important element to be considered, and we find from the Annual Reports of all the

Only one-third of school-going children present daily.

Each child is at school seventy-two days in the year.

Three hours' literary instruction daily.

One Teacher to 43 pupils.

Inspectors, founded on returns made to them by the Teachers, that the average age of all the children is 9½ years. In only two of the 50 school Districts, in 1856, was the average age of the boys 11 years, in only 8 Districts was that of the girls above 10 years, and in the Belfast District, owing to mill employment, the average age of all the pupils was under 8½ years. From the Report of the National Board for 1857, just published, it would appear that these averages, as to age, are even in excess, as Dr. Newell returns the age of the pupils in 82 schools, in widely different localities, as 8⅝, and Mr. Keenan, for 51 schools in Donegal, as 8½ years. These and other officers of the Board attempt to answer some of the leading complaints of the low condition of Popular Education, set forth in a Paper read before the British Association by their late colleague, Mr. Kavanagh, Head Inspector ; but they have succeeded in increasing the grounds for those complaints, instead of removing, by answer or explanation, those which had already been adduced. The simple facts put forward in that Paper prove, as we shall show, that *there is little hope that more than a mere fraction of the present generation of children in the National Schools will be able to read and write.* It appears, from the Returns of the Inspectors, that the average age at which children begin to attend school varies considerably, as might be expected, but it may, fairly, be set down at 7 years, and the age of leaving at 11 or 11¼ years, whilst the last Reports most distinctly state that, since 1853, both periods, that of commencing and of leaving school, have been lowering. With perfect safety, it may be affirmed that the average *school-going* time spent by each child, is limited to 4½ years, which, coupled with the statement already made, would give 324 days, of 3 hours each, as the effective time spent under literary instruction by each of *over three-quarters of a million of pupils,* who attend the National Schools. The actual condition of the schools, as reported, confirms the results which, *à priore,* we should be led to expect, from the several circumstances now detailed. The Classification of all the pupils, as returned by

Average age 9½ years.

School-going period 4½ years

Teachers' classification of pupils.

the Teachers, shows that 50 per cent. of the children whose names are on the School Roll, are in *First Book*, or *Primer*, the lessons in which are confined to the Alphabet and to the easier words of one syllable. About 25 per cent. are classed in *Second Book*, which embraces efforts in reading from advanced monosyllables up to about the difficulty of reading the English translation of the New Testament. The pupils in all the books above Second—Sequels (2), Third, Fourth, and Fifth—form, in the aggregate, the remaining 25 per cent. of the whole. Low as this appears, it would be far lower if, instead of giving the Classification of *the number found present*, merely, or of *the number on the Rolls*, it were given *for the whole* of the 776,473 pupils, who had been in attendance for any time during the year.

Inspectors' examination of pupils.

This, however, is the *Classification* of the pupils, but the results of their *Examination* is the chief matter to guide us. From the statistical returns of the examinations of the Head Inspectors, since 1848, we find that from 25 to 33 per cent. of the pupils examined are set down as *able to read Second Book*, but, allowing for variety of standard, we are safe in affirming that below 20 per cent. of those examined, and far below that proportion of the 776,473 said to have gone through the schools in a year, are able to read a few sentences of the average difficulty of *The Lord's Prayer*. This question disposed of, it is not our intention to quote any authority to sustain our statements, as we have before us the Returns from which these indisputable conclusions are drawn. The lowness of the proficiency, in the essential branch of *reading*, sufficiently indicates what it must be as to writing, arithmetic, grammar, geography, and general intelligence.

Ignorance and Illiteracy of rising generation inevitable.

The terrible fact then stares us in the face, that of these 776,473 children, not more than *one-fifth can read a simple narrative ;* that more than 400,000 are in the alphabet, or in words of one syllable ; that over 600,000 would fail to read *The Lord's Prayer*, on seeing it for the first time, and, that, considering the age of the pupils, the vast majority of the present generation of children are doomed to leave school unable to

read the simplest narrative, and proportionably ignorant on all the other elementary branches taught in schools.

Reports of Head Inspectors.

The published Reports of Messrs. M'Creedy, Kavanagh, Butler, Patten, Newell, and Keenan, prove the wretchedly low condition of education in the National Schools, and to which the reader is referred, in the Board's annual volumes. Head Inspector Keenan, casting about for some semblance of an apology for the state of things revealed by Mr. Kavanagh, in his Paper read to the British Association, says, in his Report for 1857:

Mr. Keenan,

"Very nearly *half* the children whom I examined were in the First Book, and nearly a *fourth* were in the Second Book only. It should not, I may observe, be forgotten, that our schools are nearly purely elementary in their character, and, that being so, the attendance of *beginners* must be always considerable. The defect is, not that there are so many in the junior classes in our schools, but that *so few remain to reach the higher classes.* For instance, there were only 5 per cent. of the boys, and 6 per cent. of the girls in Fourth and Fifth Classes, out of a large number of children whom I examined, in 1857. The reading, on the whole, was superior; the answering in grammar was middling only; I observed a remarkable deficiency in the system of teaching geography; the writing was almost universally bad; and I found a striking deficiency, either in the method of teaching, or in the results produced as to needlework."

Dr. Newell, 1857.

Dr. Newell, Head Inspector, after admitting, in his Report for 1857, that the pupils are sent to school at an earlier age (which is an advantage), withdrawn at an earlier age, attend with less regularity than they did six years ago, and are, each year, answering less satisfactorily, adds:

"We must look to more effective teaching, to a more regular inspection of the schools, to an increased earnestness on the part of Managers, and to an awakening of the parents' feelings in favor of the education of their children, for an improvement in the school attendance."

The evidence which we have from personal experience and otherwise, in relation to this question, is of a character to render quotation from these officers quite unnecessary; and they are now quoted chiefly because they wrote, so late as last year, in a strain of apology for the National System.

Causes of these deplorable results.

The social circumstances of the country, no doubt, considerably influence the attendance of the children, but this is wholly insufficient to account for the results here set forth.

The inefficient and unsuitable course of Training for the Teachers, the want of qualification in the Inspectors, absence of educational aim and spirit on the part of the Central Administration, unskilfully drawn up Books, a System uncongenial to the feelings of the people, and the lessening of local control, of both Clergy and Laity, over the Schools; these are the chief reasons why the System has failed to spread a knowledge of even the rudest elements of learning and of general information amongst the mass of the population.

Books of the National Board; their contents, and their Authors.

The Price List of the National Board contains 57 Books (omitting Keys, Atlases, &c.), of which 3 refer to Vocal Music, and 9 to Agriculture and Industry. There are 10 Reading Books, 8 on Grammar and English Literature, 4 on Geography and History, 2 on Education, 5 on Scripture and on Sacred Poetry, 5 on Natural History and Natural Philosophy, and 9 on Mathematics. Some of these, from the nature of the subject, afford no opportunity of imparting to them a tone or feeling which would make them "*racy of the soil*," but in none of them is there any prominence given to the History, the Literature, the Geography, the Music, the Geology, the Industry, in a word to anything of Ireland, moral or material. The exquisite music and melodies of our country are banned as disloyal, or are superseded by the dullest English strains—hung in *large Tablets* upon the walls—accompanying which, the children are compelled, in Pharisaical cant, to repudiate their native land:

"I thank the goodness and the grace
That on my birth have smiled,
And made me, in those Christian days,
A happy *English* child.
I was not born as thousands are,
Where God was never known;
And taught to pray a useless prayer
To blocks of wood and stone."

Irish housemaids and cooks are to be improved upon Anglican models, and one would suppose that the *Finchley Manual for Servants* was put into the hands of girls in the

National Schools, solely with a view to mock their national poverty, so entirely foreign to the circumstances of the country is its subject matter. The poetical selections, compiled by Mr. Cross, are as Anglican and *un-Irish* as their author. In three volumes, of more than 1,500 pages, Mr. Cross has contrived to give the biography of 61 British, and of 2 Irish poets (Swift and Goldsmith), and out of 530 pieces, has selected from various writers, about 20—most of them of inferior character, and affording no fair specimen of either their authors or their country—by Irishmen. The Class-books are thoroughly non-Irish, the present editions far more so than the original compilations by Rev Dr. Carlisle. "*The Exile of Erin*" and "*The Harper*," by Campbell, "*Lines addressed to the Irish Harp Society*," by Miss Balfour, and descriptive lessons on Irish scenery, as the Lakes of Killarney, and the Giants' Causeway, were struck out by Archbishop Whately, and his family, in order to make room for Puritanical stories, and for a modest account of the languages into which His Grace's works have been translated. In nothing has the public more seriously deceived itself than in its estimate of the character of these publications, *as school-books*. Their matter is frequently inaccurate, even as to simple facts in Geography, and Natural History, apart from errors of scientific principles, the Grammar and composition are most faulty, and the progressive arrangement of the lessons and the volumes exhibits neither the artistic skill nor the practical experience of an educationist. In the whole series there is little more reference to Ireland than to Peru, Siberia, Morocco, or New Zealand, and the antiquated character of their scientific matter needs no further proof than the simple statement, already made, that in an age remarkable above all others for new and striking inventions and discoveries, the highest class-book of the National Board, has never been altered or edited for the last *quarter of a century*. The four Geographies, which treat of Mathematical and Physical Geography (including Geology), and Elementary Astronomy, were compiled by men, some of whom are so deficient in the first principles of the sciences upon which the

advanced portions of the subject depend, that the very notation and technical language of those sciences would be unintelligible to the compilers. The authors of all the works on Natural History and on Physical and Mathematical Science are Protestants, and, of the entire 57 volumes, one only, a three-penny *Gardener's Guide*, is by a Catholic. Of the 23 authors of these works, 4 are Protestant or Presbyterian Clergymen, or Divines, 11 are Englishmen, 4 Scotchmen, and only 8 Irishmen, of whom 5 are from Belfast, and 3 from all the rest of the Island. Only 18, or less than one-third of the 57 books have been written or edited by Irishmen. When we see the respectable elementary works brought out by the Catholic Book Society, upwards of thirty years ago, when we examine the truly admirable series of school-books by the Christian Brothers, when we see the numerous and superior works by the National Society and other educational bodies in England, when we see the skill and ability displayed in the Scottish school-books—when we see the Courses of school-Literature and Science, brought out by Messrs. Chambers, by Cassell, by Lardner, by Orr, by Hughes, and others, when we see on the Privy Council List in England over 1,000 volumes, from which, at reduced rates, Patrons are free to select, when we see all this affluence of mind and skill, and then turn to the miserable result of twenty-seven years' labours, seconded by an expenditure of three millions of public money in Ireland, we ask has Providence struck this generation of Irishmen with total intellectual blindness? *The mixed system has done this.* It has banished History, it has banned Catholic Literature, it has enfeebled or excluded morals, it has emasculated poetry, it declares patriotism and religion contraband, it has prevented competition and established a monopoly in School Literature, which, even on economical grounds, English Educationists and Statesmen successfully opposed, and, at length, restricted.

A Catholic wrote *one* Book on List.

Results to Literature.

Cause of Results.

Pedagogy.

With some the National *System* means the general scheme of education introduced by Lord Stanley, but, with many, it means a mode of teaching, and a plan of school-keeping introduced

with, or divised under the National Board. There is no such mode of teaching, no such plan of school-keeping in the National Schools, or laid down or agreed on by the National Board, or by any of its leading officers. The entire idea is a still greater popular delusion than the reputed excellence of the school books. The Board has never produced a Teachers' Manual, an Inspectors' Manual, an educational work of any kind, which would indicate how the lowest elementary school should be conducted, or how the several branches of its rudimentary course of instruction should be taught.[1] Such is the estimate of the professional incompetency of many of the District Inspectors, that Head Inspector Keenan proposed and urged that the Organisers should be made independent of their official control or direction, but the proposition was kindly rejected by his colleagues. The several sections of the central Model Schools, and the District Model Schools are conducted on almost as many different plans as there are schools, and no two of the officers of the Normal Institution—no two of the Head Inspectors have common views in reference to any one principle of Pedagogy. The working of the System of National Education has not, therefore, advanced either the Science or the Art of Education in Ireland.

Effect on Classical and Mathematical Schools.

One most serious result of the National System is the destruction of numbers of classical schools, which heretofore existed in most of our towns, and, often, in rural localities. These academies lost, gradually, the junior, and all the mere English portion of their pupils, attracted therefrom by the more showy appearance, cheap tuition and books, and, sometimes, by the better English education of the National Schools,

[1] See a minute and elaborate impeachment of the National Board (page 149, vol. i. Twenty-third Report, 1856), by Head Inspector Keenan, charging them with omission of almost every educational duty which should be expected of them. Strange, that during the ten years he was connected with the Central Normal Institution, he failed to report these numerous and serious defects, but suddenly found them out and published them two years afterwards, when charged with the instruction of the Organisers, several of whom were Teachers who had been trained under himself.

and being unable to support themselves by the fraction of classical students alone, the private schools were gradually closed, until, as may be stated with perfect safety, there is perhaps no other civilised country in the world with so many towns destitute of the means of acquiring for their youth the rudiments of Latin, Greek, or modern languages. The traditional opinion of the general prevalence of a knowledge of Latin and Greek among even the peasantry of Munster is a respectable myth, as numbers of its towns do not now possess a school in which a boy could be put through his Latin Grammar. The records of Trinity College contain, however, the amplest proofs of the classical as well as mathematical ability and attainments of the Cork, Kerry, and Limerick men, acquired not in the numerous Royal and Endowed Schools of the Ulster Plantation, but chiefly in humble hedge-schools in Munster. Many a Fellow, many a Scholar, many an Honor-man, many a founder of now high families, emerged from these thatched cabins, and won fortune, but with the loss of his faith, amid the intellectual prize-fights and temptations of Trinity College. Nor is it classical schools alone that abounded in Munster, the mathematical schools formed a still more marked feature of the province, and, yet, amongst many of the National Teachers may be traced the vigorous intellect, that under the rough and rude discipline of these schools, mastered the higher branches of mathematical science. Classical and mathematical, both have been crushed by the monopoly of the National Schools, whose warmest supporters are now forced to deplore and condemn the result.

Vested Schools.

The recent aggressions upon the rights of the Catholic Patrons of *Vested* National Schools, which have been attempted by the Commissioners of National Education, render it most desirable that a brief statement of the obligations which the Trust-Deed involves, should be submitted to all the Catholic Patrons of Vested National Schools.

Among the conditions set forth in Lord Stanley's letter is that—

"Where aid is required from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commissioners, be granted to them, and the school-room, when finished, *to be vested in them.*"

This last condition was found impracticable, and, from the first, the property in the school-houses to whose erection the Board contributed, was leased to, and vested in *Local Trustees.*

Number and description of Schools, non-vested and vested.

At the close of 1857, there were 5,455 schools in connexion with the National Board, of which 3,780 were *non-vested*, over the property in which the Board had no control, and 1,674 *vested*, to the erection or furnishing of which the Board had contributed. The vested, unlike the non-vested schools, cannot be withdrawn from connexion with the National Board without incurring a penalty, and the control which the Commissioners have over them is set forth in certain written instruments called Bonds or Trust-Deeds. Of the 1,674 vested schools, the observance of the Rules is secured by Bond in 91; 969 are vested in local Trustees, and 614 vested in the Commissioners, *in their Corporate capacity.*

Bonds.

The Bonds were introduced, in these few cases, in the earlier years of the System, where the title to the site of the school was bad or doubtful, or where, from some other cause, the usual Trust-Deed could not be executed, in order to secure the observance of the same covenants as were set forth in the ordinary Trust-Deed. With the exception of these instances in which Bonds were given, the sites of all the schools erected up to 1845, by aid from the National Board, were conveyed in Trust-Deeds, to which there were three parties—the Lessor, or person making a lease of the site; the Trustees, in whom the property was vested; and the Commissioners.

Trust-Deeds.

Query Sheet for Applicants.

Up to December, 1839, applicants for aid to erect National Schools answered certain queries proposed by the Board, and upon their answers it depended whether a grant would be made to them or not. At the end of the Query Sheet, they were instructed to "take a copy of the *foregoing* Regulations for their *future guidance;*" the applicants attached their signatures to the declaration—"*We, the undersigned, agree to the conditions embodied in the foregoing regulations;*" and, in

reference to the Trust-Deed, two of those Regulations were, that "*the trusts must be distinctly declared,*" and, in the event of a change of Trustees, that the property must be vested in the new Trustees, "*upon the original trusts.*" From December, 1837, information respecting Applicants' Building Cases was obtained through the Board's Inspector, two of the queries in whose Report were—"Have you presented to the parties concerned in this application, including the Trustees, a copy of the Trust-Deed"?—"Are they willing to execute such Deed, and *to observe the Rules therein set forth ?*"

Obligations of the Trust-Deed. Evidence of Dr. Kelly—1837.

In 1837, a Select Committee of the House of Commons reported on the Plan of Education in Ireland, and from that Report the following evidence, by Thomas F. Kelly, Esq., LL.D., Secretary to the National Board (now Judge of the Admiralty Court), is taken :

Can you refer to the document which constitutes the title of the Commissioners to the building? The Trust-Deed.

Do you mean to say that conveys the *legal estate* to the Trustees? Yes. Not to the Commissioners? *No.*

Was the framing of the original Trust-Deed carefully considered? It was.

Did you frame the instructions for the deed in question? I did; I framed the draft of the deed.

Was it submitted to a counsel of eminence? It was, to Mr. Serjeant [now Baron] Greene [afterwards a Commissioner].

In the deed, is distinct reference made to the rules already framed by the Commissioners, or rules to be hereafter framed? To the rules of the Board, *as they existed at that time of day.*

Does it contemplate any alteration in those rules? I have already stated that it does not.

Then all the security the Commissioners possess for the exercise of their power rests upon this single deed? *Certainly.*

You consider, therefore, that you have a legal remedy with reference to all those matters specified in the Trust-Deed? I do.

Do you consider that you have any engagement *beyond the four corners of the deed?* My answer may be right or wrong; *I conceive that we have not.*

Have the Board the means of enforcing any *new condition* on the local Managers and Trustees of a school? I think that the Board have no power of enforcing any such new condition if it be hostile or adverse to the spirit of the conditions, on the face of which the connexion was originally formed.

Supposing the Board make a *supplemental* condition which the applicants declare to be *hostile*, and which they have not entered into an obligation to fulfil, what would be the remedy open? The only remedy open would be a hostile one—an appeal to a court of equity.

Is there any stipulation to which the Board can point in that case, binding applicants to conform to the *future* regulations of the Board, if not hostile to the spirit of the former regulations; are you in the habit of taking such a pledge? No; *not for conforming to future regulations.*

There is no pledge given for conformity to *future* regulations, *whether hostile or not?* No pledge generally; and, therefore, the question would always be whether the new rule did accord, or otherwise, with the spirit of the regulations to which they had already subscribed; that question would, I conceive, naturally arise in case any *new* condition *of any kind* was sought to be imposed.

Will you direct your attention to the form to be subscribed by the applicants for schools—"We, the undersigned, request the above aid from the Commissioners of National Education, believing the queries to be fully and truly answered, and *engaging that the school shall be conducted according to the rules and regulations set forth in our answers,*" and not according to the regulations set forth by the Board; do you think that that is a convenient form of taking engagements from applicants? That appears not to be the most direct form of taking them, but in this case it is in substance the same. In respect of school-houses built, the Committee are aware the Trust-Deed, executed by the Trustees, contains, *in express terms*, the conditions which are set out, *in equally express terms*, in the Rules and Regulations of the Commissioners, and that it is upon the express terms, *set out in that deed*, as well as upon the Rules and Regulations, the Board would naturally require any question might be determined, should a dispute arise between them and the Trustees with regard to the school-house.

Does the Trust-Deed contain all the conditions and regulations which the Board would consider requisite to maintain the school in existence? *It does.*

Summary of obligations.

This evidence, from the Board's Secretary, an able lawyer, who framed the draft of the Trust-Deed, and submitted it to an eminent counsel, is conclusive, that within the four corners of the Trust-Deed, is contained a statement of the Board's authority over Vested Schools, that changes in the rules were not contemplated, and that any requirements supplemental to those in the covenants of the deed, especially if in any way hostile to them, are not binding, and could not be enforced, as against the local parties.

With the exception of a very short interval, from the establishment of the National System, in October, 1831, up to

Rules of the Board as to the hours for *separate* Religious Instruction—1831-7.

12th October, 1837, *separate* religious instruction was prohibited *during*, or *breaking* the *hours* of secular instruction, which were required to be *continuous*, but it could be given before or after, or both before and after the ordinary business of the school, as well as on one entire day of the week, set apart for that purpose. To meet the objections of non-Catholics, this prohibition against giving religious instruction intermediate with secular instruction was removed, and in their Fourth Report, dated October, 1837, the Commissioners state that, with the approbation of the Lord Lieutenant, they propose "to modify the letter of the Rule, *so as to allow religious instruction to be given during any of the school-hours*," on certain conditions.

Rule modified to meet the wishes of Protestants, in 1837.

Modification inserted in Trust-Deed.

This modification in the Rules was, soon after, embodied in the following clause in the Trust-Deed, the few words in brackets having been interpolated, after 1847, to carry out the Stopford pro-proselytising change of rule, as to exclusion and non-compulsion:

"And that where any course of religious instruction is to be pursued in any such school as aforesaid, *during school-hours*, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it *at a stated time*, or in a separate place, so that no children, whose parents or guardians object to their being so, [be compelled to receive or to] be present at it."

Practice of Religious Instruction in Catholic Schools from 1837.

From 1837, some of the Catholic Patrons of schools, vested and non-vested, availed themselves of this privilege to have religious instruction during *any* of the school-hours; in many schools the "*Angelus*" was said at noon, and in some, the Catholic children prayed, *in silence*, for a minute or two at each hourly striking of the clock, accompanied, in most cases, by making "*the sign of the cross*." These practices were fully known to the Board, and frequently reported by the Inspectors, but never prohibited until September, 1853, and, then, not by new Rule, General Order, or Circular, but by letter upon Moincoin Convent School, County Kilkenny, in which it was stated that Religious Instruction, or religious exercises would not be permitted to take place oftener than *once* during the hours of

secular instruction. In the new Code, issued in June, 1855, this prohibition is introduced (Part I., Sec. iv., Rule 12), which cancels the privilege granted in 1837, at the instance of Presbyterians and Protestants, which nullifies the above covenant embodied in the Trust-Deed, which supersedes the Rule (Part I., Sec. ii., Rule 3), in force up to that date, that "subject to this [stated condition] religious instruction may be given *either during the fixed school-hours* or otherwise," and which prevents practices that the Board had permitted for *eighteen years*, in such of the Catholic schools as thought fit to adopt them.

Convent Schools.

Sixty thousand girls in the Convent Schools[1] alone are by this rule now prohibited from Catholic habits which most of their own mothers had acquired when pupils in the same schools, and without any cause being assigned, or any allegation that the exercise of such practices had led to offence or inconvenience to any one, as scarcely any but Catholic children, frequent those schools. Many of the Nuns refused to direct the children to abandon the practice of reciting a "*Hail Mary*" and "*making the sign of the cross*," in silence, each hour, and, in consequence, some of the Convent Schools—thus, Cabra, beside Dublin, Sienna, at Drogheda, Kells, in Meath, Castlecomer, &c.—were struck off the Roll of the National Board.

Pastoral of the Prelates.

"Assembled in obedience to the wish of the Apostolic See," twenty-seven of the Catholic Archbishops and Bishops of Ireland addressed a Pastoral to their Beloved Flocks, dated 27th June, 1856, in which they advert to this aggression upon Catholic rights:

"The schools held in connexion with the National Board of Education have been to us a constant source of solicitude. We regret to perceive that attempts are made, and have been made, in Parliament to render them hostile to our religion, and to convert them into nurseries of proselytism. *We regret also to learn that, in many cases, the use of the sign of the cross,*

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[1] In 1853, the 103 Convent National Schools had 41 Protestant to 44,116 Catholic pupils—1 to 1,076—and 94 of the 103 had none. In 1858, there were 70,000 Protestants and 490,000 Catholics, or *one to seven* in all the National Schools.

a practice as ancient as Christianity, and the reciting of a simple prayer have been interfered with. On this subject it shall be our business to consult on the proper steps to be taken, and to seek for our purely Catholic population, the advantages of education *under purely Catholic principles, a right which has been conceded in all other parts of the Empire, and to which we are equally entitled.*"

Until this desirable end is attained, it behoves all the Catholic Patrons of schools to resist, *firmly*, every attempt to deprive them of any of their rights and privileges, more especially in the *vested* schools, 1,200, or about three-fourths of which are under their own management. Of these 1,200 schools, the number that were erected before October, 1837, is not very considerable, but in none of those the Trust-Deeds of which were executed subsequent to that date, is the new Rule, of 1855, binding. From what has been stated it is manifest that the Trust-Deed of each school was intended to set forth the Rules of the Board *as they existed when the Deed was executed*, and that even when the rules were altered, as in 1837, but the Trust-Deed not *at once* made to correspond with the change, the general declaration of the Board, as to the object of the Deed, would, *in equity*, bind the Trustees, not to the terms of the Deed, wherever they contradict the coexistent Rules, but to these Rules which were subsequently embodied in the amended Deed, as in the case of a few leases. Even in reference to the vested schools, which were erected *before* October, 1837, a question arises, when the Board, in the face of the Deeds, passed the Rule permitting Religious Instruction during *any* of the school-hours, and allowed the Rule to take effect in such schools for *eighteen years*, and still allow religious instruction *once, within* school-hours, whether the Commissioners can now annul this Rule and fall back upon the Trust-Deed to enforce its partial abrogation? Whatever doubt may exist as to the power of the Board to enforce the new Rule in *these* schools, there can exist no doubt as to their having no power to enforce it in vested schools built *since* 1837, against the specific permission to give Religious Instruction *during school-hours*, as set forth in the Trust-Deeds and in the Rules, up to

June, 1855. Nor does it matter whether those schools are vested in local Trustees, in the Commissioners, in their Corporate capacity, or whether the local Trustees have assigned their trusts to the Commissioners—as has been done in the case of about 150 schools—the terms of the Trust-Deed in all equally protect the Catholic Patrons against compulsion to observe this rule.

Evidence of Mr. Cross.

Having quoted the evidence of Dr. Kelly, given, in 1837, before the House of Commons, in reference to the origin and obligation of the Trust-Deed, it may be useful to add thereto that of Mr. Cross, who, in 1838, succeeded him as Secretary to the National Board, and was thus examined upon the same subject before the House of Lords in 1854:

With respect to those *vested* schools, are they, so long as the Deeds subsist, bound to be carried on upon the principles of the National System? Yes.

Is there any power in the Commissioners to alter the system of education that is set forth in the Trust-Deeds? No.

Then, in point of fact, those schools are without the discretion of the Commissioners, further than to retain the system laid down in the Trust-Deed? The rules, as laid down in the Trust-Deed, are those rules which the Commissioners require to be observed in the vested schools.

I suppose the security which the Commissioners have for the observance of [any] rule is, that, in the first place, they have made it a rule; in the next place, there is an answer in the [official] form which is returned by the party, when application is made, professing his readiness to observe the rule; and, thirdly, that there is a covenant in the lease, which has been produced to-day, binding him to do it? That is perfectly clear.

The great security is this covenant in the lease? Yes; the security in the body of the lease. The Trustees would not be required, *and could not be compelled*, in my opinion, to be parties to any arrangement *at variance with what the Trust-Deed contains.*

The Commissioners would have no power of altering those rules which were in being *at the time the Trust-Deed was signed?* If the Government *required* them to do it, it would be for them to consider what could be done; and the Government must be prepared, I suspect, *to refund all the money which has been contributed by parties for the erection of those schools;* this, however, involves a question of law.

In fact, the Trustees are only bound by the rules which were in existence *at the time they signed the Trust-Deed?* That is my opinion.

If the Commissioners changed those rules, which are embodied in the Trust-Deed, would they be able to enforce such modified rules? I think not.

This evidence, from the two Secretaries of the Board, is conclusive that the new Rule of June, 1855—which prohibits religious instruction and religious exercises from taking place oftener than *once*, during the hours of ordinary business—*being in direct contradiction to the Trust-Deeds, and to the Rules*, from 1837 to that date, *is not*, at least, in those vested schools erected since 1837, *binding*, and that the Commissioners have *no power to enforce it.*

It is clear that if it be an unmixed Catholic school, the *hypothetical* case of objection, as set forth in the Trust-Deed, cannot exist, and therefore the Patron is bound *neither* to *stated time*, nor to *separate place*, but if Protestants were present and that they objected, then, by the terms of the Deed, he would be obliged to have the hourly, or half-hourly prayer said at times, *stated* on the Occupation Sheet.

Power of the Board to *suspend* vested schools.

It might be apprehended, however, that the want of power to enforce this, or any other rule opposed to or not contained in the Trust-Deed is of little avail, when the Board can *suspend* the vested schools whose Patrons may refuse to submit, and thus *deprive them of salary, books, and inspection.* The Board has no such power, and their exercise of it would be at their peril. The Board are bound by the Trust-Deed, *just as strictly as the Lessor and the Trustees*, and the primary obligation is to "*permanently maintain National Schools*," upon the premises, subject to certain covenants. If the covenants contained in the Deed be not violated, the Board has no power to suspend a vested school, or to deprive it of any of the usual aid to which such schools are entitled, still less would they have the power to impose new restrictions, which are in direct opposition to the terms in the Deed, and attempt to enforce their illegal and unjust imposition by further withholding the public grants[1] upon which the operation of the schools, in a great measure, depends.

[1] The amount of the grants would be recoverable by legal process, and if either the Board or the Trustees fail to conduct the schools according to the *terms* of the Trust-Deed, the lessor can eject them from the premises.

The 1,200 vested schools, under Catholic Patrons, may thus become a most important agency in the settlement of the Education Question. If the schools be opened with morning prayer, the *Angelus* said at noon, and the schools closed with religious instruction, and if, in schools where the Patrons direct it, *two minutes* be devoted to a "*Hail Mary*," at the hourly striking of the clock, much will be done to impart to them a true Catholic tone. All these practices, except the last, are allowed in non-vested, as well as vested schools, and it is desirable that they should be introduced into *every* school under Catholic Patrons. In non-vested schools the hourly prayer is prohibited, but in *vested* schools—at least in all those erected since 1837—the Patrons should exercise their undoubted right to have it, if only as a matter of principle, and to prevent further attempts at encroachment on Catholic rights. Five vested schools in Dublin, attended by 1,000 Catholic pupils, are threatened with suspension, as the Reverend Patron refuses to direct the children to give up the hourly practice of "*the sign of the cross*," and the official letter to the very Reverend Patron of Crossmaglen, a vested school, County Armagh, already quoted, shows clearly the determination of the Board to banish, during the general school-hours, every practice and form which bears upon Catholic faith or Catholic sentiment. Cautions to Catholic Patrons.

The next step, doubtless, will be to quote the same Rules of the Board against the observance of St. Paul's injunction to *bow at the Sacred Name.* The new Inspector in the Ballinasloe District, son to a Protestant clergyman, has directed the discontinuance of the exhibition of the little Religious *Medals* upon the persons of the girls in the Convent Schools, and as the Nuns all wear crosses and beads, and some crucifixes and medals, we may expect that these more exposed symbols will be directed to be removed, and that the very ribbons which suspend these and other objects of Catholic veneration upon the persons of the children will be interdicted. Seventeen of the 113 Convent Schools are either vested or secured by Bond, and this circumstance renders it still more necessary to resist,

firmly, all and every aggression upon the rights of Catholic Patrons in the *Vested* Schools.

The Catholic Patrons of the vested schools have the remedy in their own hands; let them look to their duties and their privileges, as set forth in the Trust-Deed, and exercise the latter to the fullest extent. In order to be perfectly secure, in relation to the practice of Religious Instruction, the following caution must be carefully observed:—there must be *four* convenient hours devoted, on each of five days of the week, exclusively to secular instruction, and the *several times* for religious instruction must be notified. The notification might be made upon the *Time Table*, thus—"10 to 10¼ o'clock, 12 to 12¼ o'clock, 2¾ to 3¼ o'clock, and for *two minutes* at eleven, one, and two o'clock are devoted to the Religious Instruction of Catholics *daily*," or on such days as it may be. In fact, provided four convenient hours are allotted to secular instruction, on any five stated week days, *Patrons may make any arrangements they choose for Religious Instruction*, if they clearly specify those arrangements upon the *Time Table*, as here suggested.

Vested Schools interdicted.

When the subject of National Education came before the Court of Rome, it was recommended to the Bishops, in Cardinal Fransoni's Rescript, of 1841, to endeavour to obtain and retain the property of the school-houses in their own hands, or in those of the Parish Priests, but the Incorporation of the National Board in 1845, and the refusal to aid further the erection of schools, unless vested in the Corporation exclusively, at once arrested the extension of vested Catholic schools. The Resolutions of the Bishops in 1847, and the Decree of the Council of Thurles in 1850, against either vesting schools in the Commissioners, or transferring to them the trust in those already vested in Local Trustees absolutely prevent the Catholic Clergy from being parties to accepting building grants, on the new terms.

Trust-Deeds in England and in Ireland.

The Catholics in England, in Dec., 1847, placed their schools under the operation of the Privy Council Minutes, and the *Trust-Deed* of the schools led to a lengthened and ably con-

ducted controversy between the Catholic Poor School Committee, and the Government. The covenants of that document, contrasted with those in the Irish Trust-Deed, suggest painful reflections as to what the millions of Irish Catholics have lost, through want of unanimity in pressing their claims for advantages similar to those acquired by the minority of Catholics in England. The following parallel columns indicate the leading Trusts in the Deeds in England and in Ireland.

TRUST-DEEDS OF SCHOOLS.

ENGLAND.	IRELAND.
1. The Priest or Priests having care of the congregation, under faculties duly received from, or confirmed by the Roman Catholic Bishop of the district, so long as such faculties subsist and are unrevoked, shall have the superintendence of the Religious and Moral Instruction of *the scholars* attending the school.	1. Neither Priest nor Bishop, has, *as such*, any *legal* right to superintend the Religious or Moral Instruction of the children of his own flock, even though the Priest or Bishop is the *Patron* of the National School. The legal right is derived from the *direction* or *authority* of the *Parents* or *Guardians* of the children. The position of the Priest or Bishop is, in a legal sense, precisely that of an itinerant Scripture-reader, to whom the Parish Priest or Bishop, if Patron of a vested school, must afford access to such pupils, Catholic or Protestant, whose parents or guardians desire his attendance, and must provide convenient opportunity for this Scripture-reader's giving Religious Instruction to such children, Catholic or Protestant, in the school-room; and a suspended Priest, if Patron or Trustee of a school, may retain all the rights, and discharge all the duties of those offices. All these are provided against in the Management Clause in England, where the authorised Catholic Priest or Priests, *as such*, and irrespective of any other relation whatever, are invested with the exclusive control over the Religious and Moral Instruction, not only of the *Catholic* children, but of all the *scholars* attending the school.
2. A Committee of Management, of which the Priests are members and also *ex-officio* chairmen, are charged with the control of the funds, and endowments, and the appointment and dismissal of Teachers, &c. The Members of the Committee must be	2. The association of laymen with Priests as Trustees, was far more objectionable here than under the English plan. The three Trustees elected the Patron, who may or may not be one of themselves, Priest or Layman, and in case of vacancies, the

Catholics, and subscribers of at least £5, or of £1 a-year. They are elected by *Catholic* subscribers of £2, or of ten shillings a-year, and elections to fill vacancies on the Committee are held by written mandate of the Catholic Bishop of the district.

3. No Teacher or Assistant Teacher except a Catholic can be appointed in the school.

4. Priests who do not hold faculties, and electors, Members of Committees, Teachers or Assistants who *cease to be Catholics*, cease, *ipso facto*, to hold office in connexion with the school.

5. If a difference in Committee arise in any matter of management, beside the Religious and Moral Instruction, the control over which is vested absolutely in the Priest or Priests, it is thus provided for. If the minority amount to one-third of the number on the Committee, they may appeal against the decision of the majority to the Lord President of the Privy Council. The Lord President nominates as arbitrator, one of Her Majesty's Inspectors of Roman Catholic schools, and the Roman Catholic Bishop, in whose district the school is situated, nominates a second arbitrator, these two arbitrators to nominate a third. Should these two not jointly select the third, within thirty days, then the Lord President and the senior Roman Catholic Bishop in England nominate a third arbitrator, and the award, in writing, of these arbitrators, or any two of them, shall be final and conclusive in the matter.

6. The Inspector must be a Catholic, and cannot be appointed without the previous concurrence of *The Catholic Poor School Committee*, the organ of official communication of the Catholic body with the Privy Council.

7. These abominations in the Irish Trust-Deed are wholly unknown in England, where the schools and their relations are in all those respects thoroughly *Catholic*.

surviving one or two Trustees nominated their co-Trustees to the vacancies. Some of the Trustees were, in many cases Protestants, and in several instances—thus Bective, Co. Meath—the control of the school was taken from the Catholic and given to a Protestant Clergyman.

3. 4. There is no legal provision against an *Apostate*, a *Mormon*, an *Arian*, or an *Infidel*, being Teacher of a National School, built by Catholics; as it depends altogether upon the Trustees, in whom the ultimate legal right of appointment and removal is vested.

5. This is the clause that has led to most opposition, and against which Rt. Rev. Dr. Ullathorne strongly protested. There is no such provision in the Irish Trust-Deed, but there is one by which the Board provides for filling up vacancies amongst the Trustees, in the event of the surviving Trustees or Trustee failing to do so.

6. In the Irish Catholic schools, Protestants of every phase, Freemasons, Arians, Apostates, and men of the worst character, may, and do inspect Catholic, and even Nunnery schools in Ireland.

7. Religious Instruction, prayer, devotional exercise of every kind, are strictly prohibited, except at stated times; Catholic Catechisms, and all books containing any reference to Christian Doctrine are kept out of the hands of the children, and from

exhibition in the school-room, save only at these stated times. All religious allusions to correct or to strengthen moral feelings are forbidden, except at those times. The titles of all Books used in imparting Religious Instruction, if other than what the Trust-Deed calls the Standard Books of the Church, must be submitted to one of the Catholic Members of the Board, thus any Bishop or Priest, is required, by the terms of the Deed, to submit such Books to the judgment of Sir Thomas Redington, Lord Bellew, or Mr. James O'Ferrall.

The following, although not required by the Trust-Deed nor referred to in it, are enforced in all schools vested and non-vested.

The holy Cross cannot surmount the school-house, nor an invocation to pray for the souls of the founder, and of the subscribers, nor can the school be called by a Saint's Name. The Crucifix, a picture, or a statue, cannot appear in the school-room, or within the precincts of the house.

History must be ignored, or else falsified by suppression, patriotism is proscribed as a grave violation of rule, and all the secular books must be approved by the Board. Teachers may be dismissed by authority of the Commissioners. The Training of Teachers is monopolised by the Board.

Owing to the discussion of some of the Management Clauses, in public, *the Catholic Poor School Committee* appealed to Cardinal Wiseman, and the matter having been submitted to the consideration of the English Prelates, His Eminence communicated their decision in a letter to the Committee, dated 27th April, 1857, from which the following extract will suffice:

"The Trust-Deed was originally examined, clause by clause, and phrase by phrase, by the Bishops; and we now see no reasonable ground for revoking, modifying, or qualifying the decision to which we then came. We trust, therefore, that this explicit conclusion and declaration, to which we have come, and which you are authorised to use in any way that you may deem conducive to the general good, will have the effect of allaying any apprehensions which may have been excited among the Catholics of Great Britain, on the subject to which it refers."

CHAPTER XVI.

PROCEEDINGS AND ACTION OF THE IRISH CATHOLIC PRELATES, IN RELATION TO THE NATIONAL SYSTEM.—BRITISH SYSTEM PROPOSED FOR IRELAND.

Explanation why Statement of Proceedings of the Prelates has been postponed to close of this Work.—Ecclesiastical Documents inserted in this Volume.—Resolutions of Bishops in 1826.—Early opposition given to National System by His Grace the Archbishop of Tuam, 1835 to 1842.—Important Proceedings of 1840.—The two Deputations to the Lord Lieutenant, that of the Catholic Bishops and that of the Presbyterian Ministers; their results compared.—Cardinal Fransoni's Rescript of 1841, and its effect.—Proceedings of 1847; prayer of a Bench of Bishops and demand of a Protestant Archdeacon; their results.—Consecration of His Grace the Most Rev. Dr. Cullen, as Primate, in February, 1850, and National Council of Thurles, in August, 1850.—Opposition of Primate to Model Schools.—His most important letter of August, 1851, upon subject; rapid spread of agitation against these Institutions, and against the System generally.—Death of the venerated and esteemed Most Rev. Dr. Murray, Catholic Archbishop of Dublin; its influence on the Education Question.—Pastorals of 1853 and 1856.—Connexion between the National Board, the Queen's Colleges, and the projected Intermediate Schools.—Patrons of exclusively Catholic National Schools are supporters of the *mixed* System.—Summary of Reasons why the National System should be abolished.—Universal rejection of the mixed System.—Sketch of British System.—Outline of Proposed Scheme.

Explanation of postponement of the subject.

MANY persons might rise from the perusal of some portions of this work, under the impression that the Catholics of Ireland were, to some extent, neglected, if not abandoned by their Clergy in the important matter of education, else the multiform, numerous, and grave evils, which have grown out of the present System, as here set forth, could never have arisen. The plan on which the work has been drawn up excluded the practicability of discussing, under each head of abuse, the measures which, from time to time, were adopted by the Prelates for their exposure, or their correction, and, owing to which, beyond an occasional or incidental reference, the action

of the Hierarchy in relation to the National System has not been entered upon or discussed. The proceedings of the Catholic Prelates, in reference to this System of Education, form the most important feature in the History of the Question, to enter upon which, at an earlier stage, would be incompatible with the order of the work, and, at best, could be dealt with only in a fragmentary and unsatisfactory manner. We have deemed it advisable to collect and arrange, in the order of their date, the following important Ecclesiastical Documents bearing upon this Question, and copies of which will be found in the Appendix:

Ecclesiastical Documents referred to.

1. Resolutions of the Four Archbishops and Bishops of Ireland, passed at their Meetings in 1826, 1840, 1841, and 1847.

2. Translation of Rescript of Cardinal Fransoni, 1841.

3. Translation of so much of the Decrees of the Council of Thurles, 1850, as bear upon the National Schools: and

4. Pastoral of Synod of Dublin, 1853; Pastorals of the Catholic Bishops of Ireland, 1856 and 1857; and Pastoral of Synod of Tuam, 1858, extracts from which have been given, also, Letters from Rt. Rev. Dr. Doyle, 1881, and from Rt. Rev. Haly, 1850, both already quoted.

In 1826, the Government Commissioners referred to the consideration of the Catholic, and also of the Protestant Bishops, the Plan of Education which they then had under discussion. The Reply of the Catholic Hierarchy was conveyed in a series of Resolutions, well deserving the consideration of Protestants, as showing the fixity of Catholic opinion upon the important matter of Education. Catholics were then unemancipated, and the terms of this declaration of the Bondsmen of 1826 are little, if at all, below the educational demands now made by Catholics. These Resolutions affirmed that, under the circumstances then existing, Catholics might receive *literary* instruction with Protestants in the same school, provided that sufficient care was taken to protect the religion of the Catholic children, and to furnish them with adequate means of Religious Instruction. The provisions named as necessary to secure

Resolutions of 1826.

these objects are, that, where Catholic pupils are a majority, the Head Teacher should be a Catholic, where a minority, that there should be a Catholic Assistant; that the Catholic Bishop of the Diocese should have either the nomination, or else the express approval of the Catholic Teachers, who should also be removed, upon his representation. The Resolutions affirm that there should be *separate* Training Schools for Catholic Teachers, the staff in which should be exclusively Catholic; that all the Religious Books to be used in schools should be either selected or approved by the Bishops, and that they should have power to exclude from use in the schools all books of a secular kind to which they might object, on religious grounds. On the passing of these important Resolutions, in 1826, the Catholic Clergy rapidly withdrew from connexion with the Kildare-place Society, and the active and general opposition thus stimulated soon overthrew that body. The several reasons why the National System, although absolutely approved of by none of the Bishops, obtained so favorable a reception, when introduced in 1831, we have already explained (page 20), and it took a few years before the principles and policy of its administration could be understood, or its working could be tested. The illustrious Archbishop of Tuam, in a letter to Lord John Russell, dated so early as 24th October, 1835, when the System, though founded *four*, had been not more than *three* years in active operation, denounced it as dangerous, and in a subsequent letter to his Lordship, dated 7th April, 1838, His Grace says:

Most Rev. Dr. MacHale, 1835-1842.

> "Though from its very origin, the plan created serious apprehension, to which I did not fail then to give expression, yet I consented to watch, in silence, the experiment of its fuller operation. In this forbearance I deferred to the feelings of many, who fatigued by the long and important hostility of former proselytising bodies, were content to seek a temporary respite from their annoyance, in a less obnoxious association. The impressions that were made by the first formation of the Board have been strengthened by all that came under my observation during the interval."

During 1837-8-9, the Press contained numbers of most able letters upon the National System—amongst others the remarkable series, signed *Camillus*—but, for force of argument,

elegance of style, and masterly power, those of His Grace the Archbishop of Tuam immeasurably outshone all others, and attracted the greatest share of public attention. The System was so shaken in popular estimation, that His Grace Archbishop Murray, early in 1838, addressed a Circular to all the Prelates, *except one*, to know whether the present Plan of Education was so dangerous, as that it could not receive their sanction. In those remarkable letters, His Grace Archbishop MacHale pointed out with amazing lucidness most of those evil principles in the National System, which have since developed themselves to an extent that affords singular proofs of His Grace's wisdom and forethought, and lends an interest still increasing to those marvellous productions.[1]

Most Rev. Dr. Murray's Circular, 1838.

The high personal character of Archbishop Murray, who, from the first, had been a Member of the Board, and the fear entertained by some, lest opposition to the National System would be understood as an expression of mistrust in His Grace, so far influenced many of the Prelates, that the opponents of the Board were a minority (ten Bishops only), and the Whig Government, at this time, exerted all its many seductive agencies in support of the System. For some time the controversy led to much disedification, and, at length, in 1839, the matter was referred to the decision of the Court of Rome. The supporters of the System used all the advantages of which their position secured the command against their opponents. Very Rev. Dean Meyler sent Circulars to the Catholic Inspectors, which invoked, at once, the authority of Most Rev. Dr. Murray, both as an Archbishop and as a Commissioner, and at the same time reminded them, by directing them to address their answer to the Castle of Dublin, of the favor opened to them should their evidence of the working of the System prove satisfactory! Two of the ablest of the Dublin Clergymen, and Mr. Dowdall, Catholic Secretary, were sent to Rome to sustain the System. While matters were pending in

[1] For close upon *forty years* his Grace Most Rev. Dr. MacHale has been laboring, by his writings and otherwise, to obtain and extend the blessings of Catholic education, and his admirable letters on the subject, commenced in

Proceedings of 1840.

Rome, a Meeting of the Bishops was held in Dublin, in February, 1840, Most Rev. Dr. MacHale in the chair, when it was moved by the Primate, Most Rev. Dr. Crolly, seconded by Most Rev. Dr. Cantwell, and passed unanimously—

"That a Committee of three Prelates favorable, and of three Prelates unfavorable, to the present *mixed* System of Education, be appointed to confer together, for the purpose of making an arrangement that would, if possible, establish *unanimity*, in the system of combined education, amongst the Prelates of Ireland."

Three Prelates, on either side, were accordingly appointed—the Primate, Most Rev. Dr. Crolly, Rt. Rev. Dr. Ryan, Bishop of Limerick, and Rt. Rev. Dr. Kinsella, Bishop of Ossory, on the part of those Prelates who were favorable, and Most Rev. Dr. MacHale, Rt. Rev. Dr. Keating, Bishop of Ferns, and Rt. Rev. Dr. Higgins, Bishop of Ardagh, on the part of the Prelates unfavorable to the mixed System of Education; so that, thus, there were named, upon the Committee, Prelates from the four ecclesiastical Provinces. Before the proceedings of the Committee had commenced, the Prelates who were unfavorable to the System submitted to all the other Bishops the following proposition, declaring that *separate* education *alone* is that conformable to the laws of God and the Church:

"The Prelates selected by those who are opposed to the National System of Education to confer with the others who are favorable to it, deem it their duty distinctly to state their conviction that a *separate* education for the children of their flocks is that which is most conformable to the laws of God and the Church, and the best calculated to make them pious Catholics and faithful subjects; and they feel no doubt that a Grant for it would be obtained from the justice and the wisdom of the legislature, were the Prelates unanimous in such a Petition. They, therefore, offer this principle of accommodation, on which they were all unanimous in the year 1824, as appears by the Petition which they then sent to Parliament. It is not, therefore, without much anxiety for its results that they would concur in any other."[1]

February, 1820, afford the best account of, as they were some of the most powerful attacks upon, the Kildare-street Society, the National System, and the Queen's Colleges—may his Grace be spared to see his labors crowned with success by the establishment of free Catholic education in Ireland.

[1] For an interesting account of the proceedings at this important meeting,

After a lengthened discussion, in Committee, the Primate, Most Rev. Dr. Crolly, drew up the six Resolutions which will be found in the Appendix, and which, on being submitted to the General Meeting[1] of the Prelates, were passed *unanimously*, with the additional Resolution of submitting them to the consideration of His Excellency, the Earl of Fortescue, Lord Lieutenant of Ireland. These Resolutions, are, in substance, that, *in exclusively Catholic* National Schools, the Bishop, or the Clergy of the Parish should be Patrons, with *power to appoint or remove* the Teachers, that no restrictions, *as to time*, should be placed on their right to give or direct the giving of Religious Instruction to the pupils, and that all books used for Moral or Religious Instruction should be composed or selected by the Bishop of the Diocese. That in *mixed* National Schools the Bishop or the Clergy of the Parish, be likewise Patrons, in order to *prevent* the appointment, or, if necessary, direct the dismissal of any Teacher who should be found objectionable on moral or religious grounds. That no Book or Tract whatever, for the moral or religious instruction of Catholics, be admitted into any National School without the previous approbation of the Four Catholic Archbishops. That the Lecturer on the principles of religion, morals, and history, to the Teachers in the Model Schools, be an approved Catholic, and that a Model School be established in each Province. That one Prelate and two Catholic laymen from each Province be appointed Commissioners, the former to be nominated by the Lord Lieutenant, and the latter by the whole of the Bishops of the Province. These Resolutions of all the Prelates were submitted to His Excellency, February, 1840, by the Catholic Archbishops of Armagh, Dublin, and Tuam, and by the Bishop of Ferns—two Prelates favorable, and two unfavorable to the National System. In the Appendix will be found the Reply of His Excellency,

Address of Prelates to Lord Lieutenant, 1840.

in fact, for the history of the struggle of a section of the Bishops against the National System, see the letters of Most Rev. Dr. MacHale.—*Duffy*, 1847.

[1] At this meeting of the Prelates, a letter was read from which it appeared that it was no longer a secret that the *Scripture Extracts* and the *Christian Evidences* had been already condemned at Rome.

Results of the two deputations, Presbyterian and Catholic.

firmly refusing every request in the Resolutions. One of the marked peculiarities of these Resolutions, and of the interview with His Excellency, is the fact that, in the previous month, the Deputation from the Presbyterian General Assembly had also waited on him, and, unlike the Catholic Hierarchy, obtained the removal of the main objection which had prevented them from joining the National System.[1] In 1833, they had obtained the substitution of *parental* right for *pastoral* right, in matters of Religious Instruction, contrary to the principle laid down in Lord Stanley's letter; in 1837, they had secured the abolition of the rule which excluded the use of the Bible during school-hours; and the great object remaining to be attained by them was the right to exclude the Catholic Clergy from access to Catholic children in the school-room, for the purpose of giving them religious instruction—the right, in fact, of banishing all Catholic instruction from under the roof of the school-house. The demand of the Presbyterians, to subvert Lord Stanley's System, was granted, but the requests of the Prelates, made on behalf of seven millions of Catholics, with no proselytising design, against the faith of others, were peremptorily refused. The best comment which can be given upon the gross breach of faith involved in the concession thus made to Presbyterians, in January, 1840, and the eradication of the principle laid down by Lord Stanley, in October, 1831, therein involved, is the Earl of Derby's own clear condemnation of it, in his speech in the House of Lords, so recently as March, 1858:

Earl of Derby's opinion in 1858 of the changes of 1840.

> "I admit, for my own part, that I very much regret, first of all, that the System of united education, which was *intended* to be *National*, has, to a *very considerable extent, failed to realise the expectation of its promoters.* I regret *that in so large a portion of the schools*, support has been given to the arguments of those opposed to them, and that, in fact, *in the great bulk of the schools, contrary to the intention of those who originally proposed the System, there not only is no religious education given, but no facilities even are given for separate religious instruction, by the Ministers of different persuasions, out of school-hours.*"[2]

[1] See page 80.

[2] The *North British Review* (November, 1858), in quoting this passage,

This rule deprives from 70,000 to 110,000 Catholic children, who attend National Schools under Protestant Patrons, with the exception of the small fraction of them that attend *Vested* schools, of the right ever *to produce, much less learn* their Catechism, in the schools, in which they spend their entire school-life.

Rescript of 1841, and its effects.

In January, 1841, the Rescript of Cardinal Fransoni was received, announcing the decision of the Court of Rome upon the Education Question. That Rescript, with the unanimous Resolution of the Bishops thereon, will be found in the Appendix. It indicates, most clearly, first, that full and accurate information upon the subject was not before the Propaganda, for instance, the Rescript states that the System had been in operation for *ten*, whereas, really, it had not been then (January, 1841) *nine* years in actual operation, and, next, that one of the main objects of the Court of Rome was, to allay the bitterness of the contest, and, by interdicting discussion upon the subject by the Prelates, outside of the Ecclesiastical Synods, to lessen the disedification which had arisen from Newspaper and Pamphlet controversy. The practical effect of that Rescript was injurious to the interests of Catholic education; as, contrary to the intention of the Sacred Congregation, it afforded a pretext to the Commissioners for advancing, with impunity, their continued aggression on the rights of Catholics. Political agitation largely occupied the public mind at that time, and a remarkable subsidence of the Education Controversy set in, after 1841; but the Incorporation of the Board, in 1845, and the subsequent attempt of the Commissioners, in defiance of the opinions and recommendations of the Holy See, as expressed in Cardinal Fransoni's Rescript, to seize the existing property in the school-houses, and monopolize the legal power over all schools to be hereafter erected, justly alarmed both sections of the Bishops. Explanatory Circulars were issued to the Patrons;

1841 to 1847, charter to the Board; its results.

says: "Those who know the reluctance of the Earl of Derby to acknowledge an error, will best understand the state of the experiment now, when it has wrung from him so full and explicit an admission."

the new form of Lease was cancelled, and a fuller and fairer one substituted, but to no purpose, as confidence in the Board seemed shaken, even amongst most of the Prelates who heretofore had given the System a warm support. The terrible Famine so occupied the attention of all classes, that no action was taken by the Prelates until 1847. This year fully revealed the advantage which certain parties were dishonestly taking of the social misery of the starving millions, in order to seduce them from their faith; and the Bishops anticipated the usual time for holding their annual Meeting, by assembling in September, to deliberate on the deplorable condition of a perishing and famine-striken Nation. The recent change respecting the property in the school-houses was brought forward at the Meeting; Most Rev. Dr. Murray submitted an explanation upon the subject, which was not, however, deemed satisfactory to the Prelates, as may be seen from the Resolution then passed, which will be found in our Appendix. A Deputation of the Bishops waited on His Excellency the Earl of Clarendon, and, amongst other things, called his attention to the systematic and general attempts being made to traffic on the souls of the starving poor, through their corporal and acute distress; but, in His Excellency's remarkable reply, owing to some unexplained cause, no reference was made to this passage in the address. In the very same *month* that the Prelates met, Archdeacon Stopford submitted to the National Board his application for aid to his schools in Kells, and, in November, 1847, the Order of the Board was passed, already fully noticed, which removed the last remaining of Lord Stanley's defences against proselytism in National Schools, leaving the faith of from 70,000 to 110,000 Catholic children at the mercy, humanly speaking, of the Protestant Patrons.

Proceedings of 1847—deputation to Lord Lieutenant.

The death of the venerated Primate, Most Rev. Dr. Crolly, and the appointment of his successor, Most Rev. Dr. Cullen, (consecrated 24th February, 1850) lost to the National Board a warm and influential supporter, exchanged for a powerful opponent. The National Council of Thurles, which met in

National Council of Thurles. Model Schools 1849 to 1859.

August, 1850, was looked to with an unusual degree of interest, especially in reference to its decisions upon the Education Question, both as to the Queen's Colleges, and as to the National Schools, and the ratification of the Decrees by the Holy See, 23rd May, 1851, and their immediate promulgation revealed the precise character of the important proceedings of that solemn Assembly. We submit a translation of the entire of the Decree on National Schools, and of such Articles of the Decree on Parish Priests as refer to the same matter. Ample knowledge of the subject, great experience, profound wisdom, and singular prudence, mark those decisions, and, were they fully carried out, they are admirably calculated to mitigate the evils and abuses which they were designed to prevent or correct. Practically speaking, however, their most exact application could not, under the present altered rules, prevent, as we have clearly proved in our seventh chapter, the general subjection of Catholic children to proselytizing practices and influences, in the National Schools under Protestant Patrons and Protestant Teachers; and, therefore, the only remedy is that demanded by the Fathers of the Council of Thurles, *separate* Catholic Education, such as is enjoyed by our fellow-Catholics, in Great Britain.

The Model Schools and the Prelates.

In 1849, four of the New District Model Schools were opened, and their principles and working attracted considerable attention. The late Primate, Most Rev. Dr. Crolly, had been consulted by the Board, and had assented to the erection of a Model School in Drogheda, but, on his death, his successor, Most Rev. Dr. Cullen, decidedly opposed the project, owing to which it was abandoned. The letter of His Grace Archbishop Cullen to Alderman Boylan, dated August, 1851, in reference to the Model Schools, clearly points out the identity of the System pursued in the Queen's Colleges, with that of the Model Schools, and further sets forth, in a lucid manner, the numerous changes made in the Rules of the Board, from the introduction of the System, down to the Stopford proselytizing Rule of November, 1847. The publication of this

very remarkable letter may be regarded as the revival of the adverse movement, which had been stopped for ten years. Opposition to the National System has since been gradually assuming new forms, and no longer distinguishes one Province, seeing that east, west, north, and south, are almost equally active in hostility to it. In October, 1851, the late Rt. Rev. Dr. Foran, following the example of Most Rev. Dr. Cullen, denounced the projected Model School in Waterford; yet, the National Board persisted in its erection, but its action is paralysed, its working feeble, the Catholic Clergy never enter it, and they have withdrawn from the Clonmel Model School, which is also in this Diocese. The death of His Grace Most Rev. Archbishop Murray, in February, 1852, and the appointment of the Primate as his successor, freed many persons from that restraint on the expression of their opinions regarding the Education Question, which lengthened relations to that venerated Prelate, and respect and esteem for his high personal character had naturally imposed. The attempt to extend a Model School to Wexford, was checked by the opposition of the late Rt. Rev. Dr. Murphy; nevertheless, one is now about to be erected in Enniscorthy, in defiance of the opposition of the present Bishop, Rt. Rev. Dr. Furlong. The opposition to Model Schools has extended, according as their working has become better known; thus, at Kilkenny, Limerick, Clonmel, Galway, Ballymena, Coleraine; in August last, a Pastoral from the Archbishop, and all the Bishops of the Province of Tuam, already quoted, reprobated the attempt, still persisted in, to erect a Model School in Sligo, and the project of establishing Model Schools in the City of Cork,[1] in Bandon, and in Youghal, was so opposed by the Rt. Rev. Dr. Delany and the Rt. Rev. Dr. Keane, Bishops of Cork and Cloyne, that it had, for the present, to be abandoned.

[1] In fact a grant has been made to erect two Model Schools (Roll No. 6736) in connection with the Munster Model Farm, parish of St. Finbar, City of Cork. See Board's twenty-fourth Report, vol. ii. page 212.

The effort made to force the Scripture Lessons,[1] and Archbishop Whately's Books, into the hands of Catholic children, was condemned by His Grace Most Rev, Dr. Cullen, and the Bishops of the Province of Dublin, in June, 1853—to which Pastoral, already quoted, in a great measure may be attributed the removal of the latter from the National Schools, and the withdrawal of their author, and two of his supporters from the Board.

Scripture Lessons and Christian Evidences.

In 1856, the entire of the Hierarchy, in a Pastoral to the Catholics of Ireland, already quoted, condemned the prohibition of the use of "the sign of the cross" in the Catholic National Schools, and reiterated both then and also in a subsequent Pastoral in 1857, their declaration, made at the Council of Thurles, and on several previous occasions, that nothing but a *separate* education for Catholics can ever satisfy the Catholic conscience. It is also to be observed, that, in July, 1851, Very Rev. Dean Meyler, and, in March, 1853, Rt. Rev. Dr. Denvir, were appointed Commissioners of National Education; the former yet retains his seat at the Board, the only Catholic Ecclesiastic thereon, though His Lordship, Dr. Denvir, retired from the Commission in 1857.

Pastorals of 1856-7.

This general statement shows clearly that the important subject of education has constantly engaged the attention of the Hierarchy, and that if their efforts have not been attended with very considerable success, it arises from no lack of vigilance on their part. If at all times the Irish Catholic Prelates approached the Government with a reluctance and distrust, arising from the bitter recollections of our History, these feelings have not been diminished in intensity by the results of the Deputations of the Prelates to the Lord Lieutenant, in 1840 and 1847, by the legislation respecting the Queen's Colleges, and by the offensive Ecclesiastical Titles' Bill. Residing in their respective Sees, busily engaged with the weighty and grave duties of the Episcopate, meeting, generally speaking, but once a-year, and

Peculiar absence of any Catholic Committee on Education in Ireland.

[1] Scripture Extracts are still used by Catholic children, and taught by Protestant Teachers, in several of the Model schools as Dunmanway, Trim, Ballymoney, &c. &c.

then pressed with the consideration of a variety of ecclesiastical matters, the Prelates must take up the Education Question at their Meetings, under great disadvantages. Through deference to the Mitre, few Catholic laymen have written upon the subject of education—even upon its working and results—Catholic Members of Parliament, and the men who take leading part in public life, regard it as forbidden ground, and beyond the pale of public discussion; so that, owing to these and other causes, there is more general ignorance upon the subject, or, at all events, less reliable or available information, either in Books, or in the Journals and Periodical Literature, than on almost any other public question. The relations of Catholics to the State, in the matter of education, are not confined to the National Schools, they extend to the important classes of destitute and offending youth, in Workhouses, Prisons, and Reformatories, to Regimental and Military Schools, to the Queen's Colleges, and Trinity College, upon all of which it is most desirable that full and clear information should be put before the Hierarchy, in order that their working, in relation to Catholics, should be known and understood. There is in Ireland no body or agency through which such information could be obtained, and no one whose duty it is to procure and publish it. The Catholic Association, although ostensibly a political Society, employed its organization and machinery for this purpose. The Catholic Book Society was most useful as a channel of educational propagandism, but, for many years past, there has been in existence no society or body to whom such a duty could be entrusted. The Established Church has its Church Education Society, with affiliated branches in most of the Dioceses, who collect and publish such information as they deem suited to their interests. The Presbyterians have a special Committee of the General Assembly, devoted, exclusively, to watching the educational interests of their body; Mr. Gibson, one of the Commissioners of National Education, is a Member of that Committee, and such is the vigilance with which they watch all matters relating to themselves, that we doubt if a particle could be added to the

Code of Rules, or a Paid-monitor appointed in a National School, without its passing under review in their Committee. Owing to this organisation, Presbyterians have subverted the National System, and made it a vast proselytizing auxiliary, moreover, they are, through its patronage, planting the elements of future congregations over the country, in districts where Calvinism is now wholly unknown. The Catholics of England, feeling the necessity for some such institution, established, with the approbation of their Prelates, *The Catholic Poor School Committee*, who have, under the direction of the Bishops, the virtual superintendence of Catholic Education in England. It is clerical and lay in its constitution; the Chairman is the Hon. Charles Langdale, and it includes amongst its members those of the highest rank, both amongst the Clergy and laity. The Committee is the organ of official communication between the Government and the Catholic Prelates, not only upon the subject of education, in the schools aided by the Privy Council, but also, as to the education of Catholic children in Workhouse, Military, Naval, Reformatory, and other schools. The Committee publish a useful and excellent Serial, *The Catholic Poor School*, which serves to diffuse their opinions, and to protect and advance Catholic interests generally.

Necessity of an Irish Council on Catholic Education.

The Catholics of Ireland require some organisation to defend and promote their interests, in those multiform relations that bear upon religion in such a manner as to bring them within the authority of the Church, and yet, are so mixed up with secular and political considerations as to legitimately fall under the discussion and the control of the laity. The entire subject of education is of this class, for, although its *principles* lie within the domain of Church authority, its secular and professional aims, and the official organisation by which it is to be communicated and administered are subjects which belong rather to the laity. The relief of the poor, the punishment of crime, the reformation of erring youth, the position and treatment of Catholics in the Public Service, civil and military—those and many other kindred subjects of the

deepest importance to Catholics, require the protection of a Catholic Society, and the advocacy of an organ through which to make known the feelings, the wants, the wishes, of five millions of Irish Catholics in reference to these great questions. Had there been such a Society and such an organ here, the abuses now revealed in this work would long since have been exposed, and the System which produced them abolished. Had there been such a Society and such an organ, the cruel, despotic, and anti-Catholic administration of our Poor Laws would have been swept away, instead of being permitted to rear itself up in opposition to every feeling of morality, humanity, and Catholicity in Ireland, till its offensiveness is at last become intolerable to all creeds and classes. Such a Society and such an organ would, long since, have exposed the gigantic sham of the Queen's Colleges, through the constant publication of the expense of their erection, the cost of their maintainance, the number and creed of the staff, the number and creed of the students, the bourses and premiums that attract them, the Government situations that await them, the miserable results, and the general failure of the entire scheme notwithstanding.

Some of the causes of inaction against the National System.

Considering all these adverse circumstances under which they were placed, the Catholic Hierarchy made creditable efforts to secure a fair and liberal scheme of education for the Catholic people. Successive Administrations appeared determined to support the National System; where the schools were under Catholic Patrons no speciali nconvenience was felt; in the other cases, few of the Catholic pupils were known to have openly become apostates; it was feared, that to move adversely against the System might be to establish a greater evil than that attempted to be removed; instalments of patronage were occasionally doled out to Catholics; and, thus, the Irish Catholics tamely submitted to the growing evils of this System, while those of every other part of the Empire were either in the enjoyment of separate grants or actively struggling to obtain them. The Queen's Colleges were opened in 1849,

the same time as the District Model Schools, and, from the first, they encountered the deadly hostility of the Catholic Clergy. We have proved that the System pursued in the Model Schools, both District and Central, contains most of the evils of that pursued in the Queen's Colleges, and many evils, of a most serious kind, against which students in the latter, or in Trinity College, may be secured, yet, all the Catholic Clergy continue to send their own Teachers to be trained in Dublin, and do not dissuade their Monitors and advanced pupils from entering, as Pupil Teachers, in the District Model Schools. Although several of the Bishops have condemned Model Schools, the absence of active and continuous effort to induce the Catholic children to withdraw from them, greatly lessens the moral value of this condemnation, and encourages the National Board in its efforts to extend those institutions; all these proceedings have exercised an unfavorable influence upon the prospect of obtaining Catholic education, and it is solely to this indecision or inconsistency, in relation to the National System, that Catholics are indebted for the threatened extension of *mixed* Intermediate Schools. Of the three Presidents of the Queen's Colleges, one (Rev. Dr. Henry) is a Member of the National Board. Of the Professors in them one (Mr. Skilling) was taken *from* the National Board, one (Mr. Mahony) was taken from the staff of the Queen's Colleges *to* the National Board and another (Dr. Hodges) is employed *both* in one of the Colleges and on the Model Farm, Dublin. The Vice-Chancellor of the Queen's University (Rt. Hon. M. Brady) is a Member of the National Board, and of the sixteen other Members on its Senate, five are or had been Commissioners of National Education. Of the Inspectors of National Schools, appointed since 1854, the majority are Queen's College students, who obtained their places, because they were *such*, and without the semblance of an examination, many of them being wholly unequal to the discharge of their duties. Some of the Presidents submit statistical and other returns of the working of the Queen's Colleges to the Rt. Hon. A. Macdonnell, who uses

Connection between the National Board and the Queen's Colleges.

his position to read these to Catholic officers under him, in order to impress them with the belief that the Catholic laity are throwing off the authority of the Clergy, in matters of education, and that the *mixed* system is triumphantly successful. Again, a Royal Commission was appointed, in 1857, to inquire into the condition and progress of the Queen's Colleges, and three out of four Commissioners (Marquess of Kildare, Sir T. N. Redington, and Mr. Gibson) were (and still are) Members of the National Board. The intimate and close connexion, therefore, subsisting between the Queen's Colleges and the National Board admits of no manner of doubt. It was soon found that the Queen's Colleges did not work well, and that, with all their attractions of premiums, bourses, cheap education, and monopoly of Government employment, the supply of students was small in number and low in qualifications, in fact, that they were costly, yet humble Grammar Schools. The Professors of all the Queen's Colleges, but especially those of Belfast, raised the cry that the Government had foolishly built a two-story house—National Schools and Queen's Colleges—but had forgotten to put a stairs (Intermediate Schools) to connect them. A Royal Commission was, thereupon, appointed, in 1854, to inquire into the endowments, funds, and actual condition of all schools endowed for the purpose of education, and the nature and extent of the instruction afforded in such schools, and, of its five Members, two (Marquess of Kildare and Dr. Andrews, Q.C.) were Commissioners of National Education. Three of the five Commissioners agreed upon a Report in favor of *mixed* education—the other two being in favor of separate grants—and, of these three, two are Members of the National Board. Meetings have already been recently held in Belfast, in Cork, in Carrickfergus, and in Newry, in favor of Intermediate Schools, got up by parties who are either Professors in the Queen's Colleges, or friends of National Model Schools.[1] At the Belfast Meet-

Connection between the National Board and the projected mixed Intermediate Schools.

[1] Uncensured by the National Board, one of their Inspectors attended the Belfast Meeting, and another (Mr. Barrett) the Cork meeting. The latter had been a student in the Queen's College, Cork, and the Patron of every school in his District is opposed to the object of the public meeting that he attended.

ing, and on its subsequent Deputation to His Excellency the Lord Lieutenant, it would appear that the sole representative of the Catholic Church was a solicitor; at the Newry Meeting, the promoters had invited none of the Catholic Clergy to attend, and the one Catholic layman present, protested against the whole proceeding; but, at Cork, the supporters of mixed education suffered a complete defeat. Defeated at the Meeting called by themselves, and presided over by Lord Fermoy, when a Resolution in favor of Denominational Grants was carried by an immense, an overwhelming majority, the Queen's College party called a *second* Meeting, which, in their Requisition, they desired should be attended by only those in favor of *mixed* education. The Catholics called a Meeting for the 2nd March, the Requisition for which was signed by the four Catholic Prelates connected with the County, by all the Catholic Clergy, by four Members of Parliament, and by all the Catholic Magistracy and men of rank in the City and County. We opened this Case with a statement that the Education Question in Ireland must be settled in the Common or Parish School, and it can no longer be doubted and, fortunately, it is no longer attempted to be concealed, that to the support or the toleration given to mixed education in the ordinary National Schools, we are indebted for the Model Schools, the Queen's Colleges, and the projected mixed Intermediate Schools.

Patrons of exclusively Catholic National Schools are supporters of the *mixed* system.

No Catholic Clergymen can longer say we have no *mixed* education, our National Schools are exclusively Catholic, *therefore*, we are no contributors to the infliction of the evils threatened. If they can say that the books used are not those of *mixed* schools, that their Catholic schools are not required to be conducted *as mixed* schools, that their Teachers are not trained in the most aggravated discipline of *mixed* schools, that their schools are not under *mixed* Inspectors, and a *mixed* Commission, *then* only can they state that they are not contributing parties. If any Catholic Clergyman out of Ulster fancies that, because his school, as to Teachers and attendance, is quite Catholic, he is no party to the proselytising of Irish Catholic

children elsewhere, let him bear in mind that he is supporting the System which effects it, and were the Protestant Clergy to join the Board, generally, the Catholic children of Cork and Dublin would suffer in the same manner, though probably not to the same extent, as those of Belfast. The mask has been thrown off, and the designs of the supporters of mixed education are now before the Irish People—the Minister of Public Instruction and the Paid Monitor of the village school are the top and bottom of an educational staff whose intermediate grades are to embrace every scholastic, academic, and collegiate institution in the country. Under the late administration, this scheme was so far discussed and matured, that a patriotic noble Lord—a Member of the National Board—who had taken an active part on some of these Commissions, was named for the intended office of Minister of Public Instruction, to the unconcealed mortification of the Resident Commissioner, who founded his claims to that important post, upon his subversion of Lord Stanley's System, so as to bring in the Presbyterians and some of the Protestants, his support of the Queen's Colleges, through the disposal of patronage to their students, and the successful diplomacy by which he had managed to keep up, at the same time, an appearance of liberality towards Catholics. These schemes had their origin in the System of National Education, and the parish school is the cardinal point of the whole controversy. We recommend that the present System be strenuously resisted for the following reasons, the grounds for which have already been fully set forth in this work:

Summary of Reasons why the National System should be abolished.

CATHOLICS ARE BOUND TO RESIST, AND NOT CEASE TILL THEY ABOLISH THE PRESENT SYSTEM OF NATIONAL EDUCATION, BECAUSE:

1. The System—entered upon as an experiment only—intended originally for COMBINED *literary and moral, and* SEPARATE *religious instruction*, was, at once, altered, and extended, at the instance of Protestants, to matters which included Holy Scripture, and Scripture History, upon which the Church declares it to be highly dangerous, that Catholic, and non-

Catholic children, should be instructed in common, and reprobates the project.

2. The right of the Catholic Clergy, *as such*, to give religious instruction to the children of their own flock, was recognised in the System of Lord Stanley, but *parental right*, to gratify non-Catholics, was early substituted for it.

See comparison of the English and Irish Trust-Deeds, page 365.

3. Lord Stanley's System afforded, *in all schools*, every convenient facility, both of time and place, for the religious instruction of Catholic children, by their Pastors, or those approved by these Pastors, but, in 1840, this important privilege was abolished, at the instance of Presbyterians, whereby from 70,000 to 110,000 Catholic children have since been deprived of the right to receive such religious instruction, in schools under non-Catholic Patrons.

See Lord Stanley's statement, March, 1858, page 374.

4. Lord Stanley's System was one of *separate religious instruction*, "from which *even the possibility of the suspicion of proselytism was to be banished*," and, from 1831 to 1847, this was so far carried out, that it was required that Catholic children should not "be allowed to continue in the school, and that they should retire" during any religious instruction at which their parents had not *directed* them to be present. In November, 1847, this rule was abolished, at the instance of proselytizing Protestant Clergymen, who used it for this purpose, and by which the fullest proselytizing is facilitated and protected.

5. Protected by this new rule, Protestant and Presbyterian Patrons now secure the attendance of tens of thousands of Catholic children at Bible-reading, Prayer, Hymns, Catechism, &c., under Protestant, and even, in some instances, under Catholic Teachers, and to conceal these practices, the National Board prohibits their officers from making them known to the Catholic Parents, to the Catholic Pastors, to the Public, or to Parliament; and the House of Commons has compelled them to yield up, for publication, the suppressed portions of a Report laid before Parliament, in which the evidences of this proselytizing were

designedly omitted. The sworn testimony of Commissioners, of officers, of friends, and of enemies of the System, official letters, and various Publications, place, beyond all question, the fact, that no system which has preceded it, has afforded such facilities for proselytising Catholic children as the present National System.

6. The religious matter, the literature, and the historical sketches in the Class-Books—all written, compiled, and edited by Scotch Calvinists and English Protestants—are non-Catholic and non-National, in many instances, *decidedly* anti-Catholic, and anti-National; and it is proved, in evidence, that the religious element in them is used for the purpose of *Protestantising* the Catholic children.

7. The restrictions placed upon religious instruction in over two thousand Catholic Schools, which have none but Catholic children attending them, are unmeaning, injurious, and galling. The exclusion of the holy Cross from the school-house, of the use of pictures, crucifixes, statues, and the symbolism of the Catholic Church within the school, the prevention of prayer, or religious instruction of any kind, save once during school-hours—this exclusion and restriction are a virtual *Protestantising* of the entire school-life of the hundreds of thousands of Catholic children, as they keep the schools always non-Catholic, for Protestant pupils who never attended, and, in most cases, are not in the locality to attend the schools.

8. In the few hundred Catholic schools, with small Protestant minorities, that these minorities shall decide how the school is to be conducted, is just slightly less despotic than in the last case, where there were no Protestants present, or to be present.

9. In the small fraction of Catholic schools, with considerable Protestant minorities, let those minorities establish separate schools for themselves.

10. The establishment of any other than one Central Model School was not contemplated by Lord Stanley, and, for 18 years, this one appears to have sufficed for the wants of the Institution, but, within the last 10 years, the Board has erected, or

projected, nearly 100 Model Schools of various kinds throughout the different counties, and the number is increasing so rapidly, that, in a few years, the State will have established Model Schools in all the leading towns in Ireland. These schools are not required; the object of their establishment is to try and force *mixed* education upon the people, and to secure a connected chain of educational strongholds in the country.

11. These, as well as the Central Model Schools, are managed by the Board, wholly irrespective of local control; some of them were erected in defiance of the Catholic Clergy, and the System pursued in them combines, as we have shown, all the worst forms of mixed education.

12. The attempts which the Board has, since 1845, made to obtain possession of the property in the school-houses, its refusal to make grants towards erecting schools, unless vested in the Commissioners in their corporate capacity, the rapid increase and spread of Model Schools, and the projected conversion of these into *Middle-Class* schools, to serve as *feeders* to the Queen's Colleges, all these clearly indicate the immediate advent of a general and connected system of State Education, more objectionable—on political as well as religious grounds—than any that had been established, elsewhere.

13. In violation of express covenants in the Leases and Trust-Deeds of Catholic schools, the Board attempts to intimidate Catholic Patrons, and to deprive them of religious privileges accorded, in 1837, to meet the wishes of Protestants, and subsequently embodied in the Leases of *all* vested schools.

14. The constitution of the Board is, and has ever been partial. While the Catholic pupils form *seven-eighths* of the aggregate scholars, the Catholic Commissioners are only six out of fifteen Members, and, in appointing them, care has been taken to nominate those, who from their place of residence (as Louth, Belfast, and Galway), or who from the nature of their duties, could neither attend, nor discharge the responsibilities of the Commission. We have proved that the practical administration of the Board is a monopoly, in the hands of the

Resident Commissioner and a few Presbyterian Members from Belfast, and that the Catholic Members take no active part in it.

15. The Central Office and all its sectional branches are under exclusively Protestant direction, and the aggregate salaries of the Catholic portion of the staff is considerably less than the *half* of those of the Protestant portion. The moral tone and general circumstances of this establishment are ill calculated to inspire confidence in a Commission under whose own eyes they exist and have grown up.

16. The Central Training Department and Model Schools are also mainly under Protestant direction, and the system pursued in the domestic life and in the instruction of the Teachers is highly dangerous.

17. The Agricultural Training Branch, Glasnevin, is still worse, and is little better than Pagan in its discipline.

18. The Inspection Staff is Protestant in direction, Protestant in majority, and Protestant in enjoyment of emolument and favor. Its members are appointed by patronage, mostly irrespective of qualification, and from the servility and insincerity on the part of a large number of the Catholic officers it is vain for the Catholic people to expect sympathy or protection from them.[1]

[1] A Pastoral, just issued, by the Most Rev. Dr. Cantwell, Catholic Bishop of Meath, reveals the fact, that his Lordship complained, through one of the Catholic Commissioners, of the disedifying conduct of the *Freemason* Catholic Inspector who is charged with the superintendence of a large portion of the numerous and excellent schools—including those at Convents—with which that diocese abounds, but without effect, as the Board declined to interfere. The offensive conduct of this gentleman, not only to the Clergy, but even to the Nuns, was mentioned to the Commissioners, and also to himself, by a Catholic Head Inspector no longer in that service, but instead of reproof or admonition being administered, it materially advanced him in official estimation, and, shortly after, he was singled out for special commendation and compliments by the Board—or rather by the Resident Commissioner, who probably will propose him for the next Head Inspectorship, or, failing, as in another case, may obtain a lucrative colonial office for him. When Mr. Kavanagh admonished this Inspector on the insolence of his tone and bearing to the Nuns, on his objectionable remarks in the books of the

19. To subject the Nunnery schools to the inspection of some of these officers is decidedly objectionable.

20. All the leading changes which have been made in the National System have been *for* Protestants or Presbyterians, and *adverse to* Catholics.

21. Amongst the numerous demands made, during the last twenty-two years, by the Catholic Bishops for modifications in the System, *not even one* has ever been granted.

22. Primary Education, both as to present condition and future prospects, could scarcely be lower than it is in Ireland; literature and science have been retarded, and public and individual benevolence in support of National Schools diminished, because, amongst other reasons, the religious character of the schools has been greatly impaired, through the direct effect of the mixed system of education.

Universal rejection of the *mixed* system.

It would now be practically impossible to restore the System to what it was as sketched out by Lord Stanley, and, even were that System proposed, the experience of it here and in other countries, since 1831, would ensure its immediate rejection.

Convent schools, and also on the improper, offensive, and unauthorised manner in which he was *forcing the General Lesson* upon Catholic Patrons, contrary to the terms upon which they had consented to use it, he appealed to the Commissioners against some of Mr. Kavanagh's suggestions, and they—or rather one of them—decided that the favored Freemason's practice was approved, although it was in defiance of their own Rules and Regulations. The venerated, patriotic, and revered Prelate of Meath, by episcopal vigilance, seconded by a devoted Clergy, has kept without the pale of his vast diocese most of the graver evils of the System which his Lordship so truly designates "*a national nuisance*," but the disregard shown for his Lordship's exalted position in the Church, and the protection and favor extended to *nominal* Catholic officials, even when openly trampling on the principles which they profess, are—serious as is their nature—only minor abuses compared with others which exist under the System. In his Lenten Pastoral for 1859, His Grace Most Rev. Dr. Cullen exhorts his flock against all secret societies, and states, "*No Catholic can be absolved who is a Freemason*, a Ribbonman, or enrolled in any other secret society, as the Catholic Church has *solemnly excommunicated all her children who engage in them.*" Rt. Rev. Dr. M'Nally also, in his Lenten Pastoral for 1859, condemns and denounces the *mixed* System of Education.

The mixed system was tried in Lower Canada, and failed, and there they have obtained not only Catholic primary schools, but a Chartered Catholic University; in Upper Canada, after a terrible struggle, it was overthrown, by the indefatigable exertions of Bishops Charbonnell and Pinsoneault, who succeeded in carrying through the legislature "*The Separate School Act;*" in Prince Edward's Island the mixed system was also defeated, by the untiring efforts of the Catholic Bishop; in Newfoundland the separate system is in full operation; in Australia there are both systems, the mixed and denominational, of which the former can scarcely be said to exist, whilst the latter commands a very large amount of support; and in Malta, as might be expected, the schools are Catholic. In England, Wales, and Scotland, mixed education would not obtain a *trial*, much less support. And while the colonies and Great Britain reject it, are the Catholics of Ireland to be excepted, *in the whole Empire*, as those for whom alone it is suited? The Protestants of Ireland have repeatedly demanded a separate grant, and, in 1856, members of the present Government succeeded in carrying, in the House of Commons, an address to the Crown, to modify the National System, so as to afford them the practical advantage of denominational schools. We have already quoted Lord Derby's remarkable declaration, made in the House of Lords, March, 1858, deploring the subversion and present non-religious character of the System founded by him, and Lord John Russell, at a late meeting of the British and Foreign School Society, commenting on the difficulties of *mixed* education, even amongst sects of Protestants, said—"*The education must be religious, and if the worst come to the worst, so that there is a total separation of sects, I hold that evil is less than the adoption of a mere secular education.*" A separate system is in full operation in almost all the Colonies, a separate system is in operation throughout Great Britain, a separate system has been advocated by the leading statesmen of all parties; mixed education, never received more than a reluctant toleration from the Catholic Bishops in any part of Christen-

dom, and, in all the Pastorals and Ecclesiastical Documents upon the subject of National Schools, a separate system has ever been desired, as that alone which would satisfy the religious conscience of Catholics. We, therefore, propose to show how the present National Schools can, readily, with little derangement, and not much additional expense, be fitted for the application of the British or Denominational System, which, for twenty years, has been in operation in England, Wales, and Scotland, and under which Catholics have been enjoying grants for upwards of eleven years.

Sketch of the British System.

The British System is presided over by some of Her Majesty's Privy Council, consisting, generally, of a few of the leading members of the Ministry, assisted by a Vice-President, with a salary of £2,000 a-year. The Education Office is at Whitehall, and consists of the usual staff of Secretary and Clerks. Parliament places whatever sum is demanded, as necessary, at the disposal of the Council on Education, and the grant, for the year now closing, is £663,435. This grant was thus appropriated:

	£
1. Building, enlarging, &c., both Ordinary and Normal Schools, ...	150,000
2. Books and Apparatus, ...	7,000
3. To Teachers, ...	80,000
4. To Pupil-Teachers and their Instructors,	230,000
5. Capitation Grants, ...	45,000
6. Training Schools, ...	69,950
7. Reformatory and Industrial Schools, ...	22,500
8. Inspection, ...	40,495
9. Central Office and contingencies, ...	18,490
Total, ...	£663,435

The conditions upon which grants are made, under the several heads here stated, are *uniform for all schools*, and require, in each case, certain specific local efforts in favor of the object, which conditions are so clearly and methodically arranged, that all the particulars of the more important of the above classes of grants, are set forth on two pages of what is called a "*Broad Sheet*," although not larger than a sheet of ordinary

foolscap. There are Vested and Non-Vested Schools, as in Ireland, and, already, we have placed, side by side, the management clauses in both. Subject to the stated conditions, there is no limit to the amount of aid under each head, and, contrary to the apprehension felt here, although the grants are *applied*, in detail, as denominational grants, they are not voted, in the estimates, as such, by Parliament. Many persons fear that were the present National System superseded by a Denominational System, Catholics would not obtain a share of the Education Grant equal, in proportion, to what they now, enjoy, but such persons assume that Parliament would vote a sum to *each* religious body, and that this is the case in England. In both views, they are wholly mistaken; Parliament votes, *in globo*, such sum, in Great Britain, as may be required for the common educational wants, to be applied under uniform conditions, nor is there any probability that Parliament would otherwise act in relation to Ireland. In accepting the British, or a similar System, the Catholics of Ireland would, in no way, be committed to anything beyond its principle—that for which the Prelates have long contended—the right to educate our children in the free and unrestricted exercise of their religion, and, upon submission to Government inspection in the secular portion of instruction, to receive aid from the funds of the State. *This is the British System;* to its details, whether as to administration or otherwise, we would not be committed, by accepting its principle. The publication of this work places beyond doubt the general proselytising of Catholic children in Protestant National Schools, and there is, therefore, every reason to expect that Catholic children will be withdrawn from all schools under Protestant Patrons, and from all Model Schools under the National Board;[1] furthermore, that all Catholic Teachers will, henceforth, be prevented from attending either the Central Training, or the District Model Schools. The adoption of these

[1] In his Lenten Pastoral for 1859, written from Rome, His Grace Most Rev. Dr. Cullen "exhorts all to provide a good Catholic education for Catholic children, and to preserve them from the innumerable snares now laid for them in *mixed* and proselytising schools."

measures involves neither pecuniary loss, nor the severance of official relations with the National Board, and were they adopted, even generally, the Education Controversy would have been closed, as the schools would then be Denominational—either *Catholic* or *non-Catholic*. The following is the outline of the Scheme which we propose, instead of the present System:

Outline of Proposed Scheme.

1. A Paid Board of Five Commissioners, three Catholics, one Member of the Established Church, and one Presbyterian.

As to the number of Members and the expense, most of the leading men of the day are in favor of a Paid Commission. There are three paid Poor Law Commissioners, three paid Directors of Convicts' Prisons, &c., and the vast importance of this question and its special difficulties are peculiar. Were there five paid Commissioners they could do much of the work now done by Secretaries, &c., and thus diminish the higher staff.

2. Parliamentary Grants to be estimated for, as at present, on the expected educational requirements of the country.

3. Simple, clear, and well-arranged Tables or Schedules to be prepared, showing the conditions and particulars upon which Grants, under each class—as Building, Salaries, Books, &c.—are made to all denominations, to be framed *with special reference to the actual condition* of the existing National Schools, Church Education Schools, Christian Brothers' Schools, Convent Schools, &c. &c.

4. A Common Central Administration to be retained, with a full and fair representation of the several religious denominations in every portion of its staff, but *separate* Inspection for schools of different creeds.

5. No condition to be required of Patrons, on the score of religious restriction, as a ground of receiving aid for their schools.

Some may object, on the ground that this, in an unqualified sense, opens the way for mere *secular*, for even *Godless* schools. *The General Lesson* is the only *essential* reference to God, religion, or morals, in a National School. A Patron of a non-vested school may wholly exclude all religious instruction, and may use Class-Books having no allusion to any moral or religious subject, he may even direct to be used such lessons only in the National School Books as are of a material and secular character, forbidding all others. As, under the present System, there is no such school, there is little probability that a a Denominational System would increase the chance of there being any.

The next fear is that proselytism of Catholics would result. At present the *Church Education Society*, whose *schools* are *wholly free from any restriction through Government inspection*, admit they have but 13,195 Catholic to 68,614, or five times as many Protestant children, in their schools, whereas, in the *National Schools* under *Protestant Patrons*, there are from 70,000 to 110,000 Catholic children, or fully as many as the entire number of Protestant pupils in all the National Schools, but in the avowedly *mixed* National Schools, which are under Government restrictions and inspection, the Catholic children are notoriously subjected to more active proselytising agencies than in the avowedly Protestant schools of the Church Education Society. Theory and experience alike show, therefore, that as soon as all schools will have been declared distinctively Catholic, Protestant, or Presbyterian, Catholics, as a general rule, would no more send their children to Protestant, or Presbyterian schools than they would send them to the Protestant Church or to Meeting-house. Once place the Sign of the Cross, or a statue of the Blessed Virgin, on the front of the conveniently situated Catholic school-house, which the ironical inscription, "*National* School," now occupies, and we have no fears for the result.

These alarms and apprehensions are circulated by Protestant supporters of the National System, who, were it abolished, would lose, first the ascendancy of patronage and direction in the new System, which they have long enjoyed under the National Board, and next, the general proselytising of Catholics now carried on in the National Schools would cease.

6. Special facilities are afforded for the separate training of Teachers. Catholics, who form seven-eighths of the pupils in the National Schools, and four-fifths of the Teachers, would be entitled to the Central Normal and Training Schools; Kildare-street Model and Training Schools could be refitted, enlarged, and endowed for the Protestants, and the splendid new Model School in Belfast be adapted to the Presbyterians, as there are very few Presbyterians outside of Ulster. To meet the views of many who are opposed to centralisation, the Model Schools of Galway, Waterford, Newry, Kilkenny, Trim, and the several others existing, or which might be erected, would serve or might be adapted for Provincial and Diocesan Training Schools.

The several existing Model Schools to be fairly divided among the three leading denominations, in proportion to their numbers and to their local distribution, and, as in Belfast, where there is a large Catholic and also Protestant population, it would be easy to erect separate Model Schools for these, and to make due provision for the interests of all denominations.

7. Difficulties are raised upon the ground of the *Vested* Schools, but none exist. The Catholics own about three-fourths of the Vested Schools. Let any lawyer examine the Trust-Deeds, and he will see that the modification involved in the proposed System would not invalidate the tenure, or jeopardise the property in any of those schools which have been erected for the last twenty-two years, as, while under the new System, the schools would be *openly Denominational*, practically, most of them would not be more so than they had been heretofore, and, although Denominational, Protestant children would no more be excluded from them than they are now—in fact, in England, many of the Catholic schools are attended by Protestants.

In the case of the schools erected in the five years before 1837, there is a clause in the Trust-Deed which excludes all religious instruction during school-hours, but this exclusion has been removed, since 1837, and when landlords did not raise a question about this covenant for the last twenty-two years, there is no likelihood that they would now do so. Catholic schools were erected by aid from, and leased under the Lord Lieutenant's Building Fund, and under Kildare-place Society, many of which passed over to the National Board, without jeopardising the property in them or entailing law proceedings.

8. The Charter of Incorporation, and the property in Model Schools, &c., and in Ordinary Schools, amounting, in all, to about 600, which are vested in the Commissioners in their corporate capacity, are also unreasonably set forth as obstacles. Under the Charter, the Members of the Board can be removed, at once, by the Lord Lieutenant, and the five new Commissioners appointed, who would hold the corporate property, just as at present, but distribute the use of the Model and other schools amongst the several religious bodies, and thus realize fully the stated object of the Charter, by "*promoting the welfare, by providing for the Education of the Poor of Ireland.*"

9. Another objection is that of the National School Books, which is practically groundless, as the copyright in them is now open to the public, so that at present they may be printed and sold by any Bookseller; most of them as School-Manuals are quite obsolete, and, after the Junior Class-Books, those on

the List which obtain largest sale are works the property of private authors.[1]

10. The excessive staff of non-Catholic Inspectors, Clerks, and other officers, presents a difficulty, but many, perhaps most of these superabundant Protestant officials, might be retained in connexion with the Protestant sections of the Institution, if not, should be provided for by gratuities or pensions according to claims and service.

We believe, that were the Catholic Prelates to take up this outline at their next Meeting, fully consider its details, and institute a permanent Irish Catholic Council on Education, consisting of their own Members, laymen of station, and those distinguished by Scientific, Literary, and Educational status or attainments, they would find little difficulty in proposing to Government terms which would ensure to Catholics a Primary Education such as they have long sought, such as is enjoyed by all other Catholics of the Empire, at home and abroad, and which they have failed to find under the so-called National System. There has never been a more opportune time for securing this great boon than the present. The proceedings in Belfast, Newry, Carrickfergus, and Cork, on the part of the promoters of Intermediate Schools on the mixed System, have roused the indignation of the Catholic people; and the important Meeting in Cork, in favor of separate Catholic Education, if followed up throughout the country, by County, Provincial, and National Meetings for the same object, will clearly indicate to the Government the feeling and the determination of the Catholic people—Clergy and laity—upon the general question of Education.

Whether through design, or from whatever cause, those

[1] A List, as in England, of approved Books should be introduced, upon which the Christian Brothers' and all other good School Books should be placed, leaving Authors and Publishers free to compete as to the quality and price of their works, and Patrons, Teachers, and Pupils free to select therefrom. The present National School-books might be retained on the List for those who might desire them.

persons promote the continuance of the *mixed* system of education who attempt to divert the attention of Catholics from the examination of its evil working in the National Schools. If a large portion of the National Schools be denominational, as they are, then *why not conduct them as such ?* The admission but increases the injustice to Catholics, and completely defeats the advocates of Denominational Intermediate Schools, by converting this admission into a strong argument against their demand. Thus, if a large portion of the National Schools, under a nominally *mixed* system, be practically *denominational*, it is a strong presumption that, in like manner, a number of the projected Intermediate Schools, although founded on a mixed system, would eventuate in being practically denominational also. Another and worse plea put forward, as distinguishing the National from the Intermediate Schools, is the greater danger of proselytism in the latter, arising from the higher range of studies, and also from the fact that a portion of the pupils must reside away from their parents. About 680,000 Catholic children, whose average age is scarcely 9½ years, the offspring mainly of labourers, tradesmen, small farmers, and small shopkeepers, make up the strength of the National Schools. Many of their parents are illiterate, fully three-fourths of them are engaged all day in manual, domestic, or other labor, and wanting, some time, others qualification, and most of them opportunity to instruct their children in the Christian Doctrine. To these and not to the children of the Catholic middle classes do the enemies of the Catholic religion look, as the fruitful vineyard of their evangelising labors: to these our Lord referred the disciples of the Baptist, when he informed them, as the last and strongest proof that he was the Messiah, that "to the *poor*, the Gospel is preached." The argument drawn from this is therefore wholly and entirely against those who advocate Denominational Middle Class Schools or Upper Class Colleges, but who would rest content with the present National System. The children of the Catholic poor are the victims of ignorance and poverty, and, dependent on Protestant landlords,

Protestant employers, and Protestant opulence, their parents, humanly speaking, have many apologies to offer for exposing them to the temptations of proselytizers. Not so the grown sons and youth of the middle classes. We would, therefore, earnestly caution Catholics against these arguments which are put forward by designing parties, who wish to divert attention from the real stronghold of *mixed* education—the *National Schools.* While agitating these important questions, the proofs of the sincerity of Catholics should be shown by—

1. Withdrawal of every Catholic child from Schools under any but Catholic Patrons.

2. Withdrawal of every Catholic child from all the Model Schools, Central and Provincial, under the exclusive control of the National Board.

3. Withdrawal of all the Catholic Teachers and Pupil Teachers from the Central Training and from the District Model Schools; no Teacher who would attend any of these establishments to be employed after a given date.

We have contributed our share to the exposition of the working of *mixed* Education in Ireland for the last twenty-seven years. Some may discuss the question of mixed Education on speculative grounds; others may collect an account of its working in foreign countries, and in the Colonies, but here is brought under the eyes of all classes, a faithful and full report of its results in Ireland. If it succeed in facilitating the deliberations of the Catholic Hierarchy on the Question of Education, now become of the first importance, we shall feel repaid for the toil with which, for several months, we have labored at the investigation of this subject, the results of which, contained in this Volume, we now most respectfully present to our country.

[1] The agitation of the last few months, the exposure of the System in the House of Commons, by Mr. Maguire, the continuous and most able articles by a few of the leading journalists, the impending publication of this work, the wide-spread discontent, the apprehension of immediate appeal to Parliament, all have wrung from the fears of the Commissioners the creation of a

of a few appointments which in no way affect or improve the System. Dr. Sullivan now shares with Mr. Butler the direction of the Training and Model Schools, and Mr. M'Creedy now shares the direction of the Inspection Department with Mr. Keenan. Are the conduct and antecedents of Mr. Butler and Mr. Keenan such as to claim the confidence or the respect of the Catholic clergy and people? We have proved their official conduct to be false, insincere, and anti-Catholic, nor would they be promoted upon any other terms. If the entire Commission was re-cast, if its chief offices were filled by Catholics of the highest worth, the System could still receive no toleration from a Catholic. How could these changes restore the System to what it was, so as to afford some protection to the faith of Catholic children in Protestant schools or supply them with the means of Catholic religious instruction therein? How could the appointment of a Catholic Paid Commissioner, in addition to *six unpaid* ones affect the principles of a System which is radically unsound and anti-Catholic? It is a coroner and twelve honest men as jurors that are wanted, and not a doctor—the mixed System is no more; it departed this life in its 28th year, the victim of constitutional disease, prolonged to that age by unusual stimulants, and large bribes to a host of Ulster nurses, who were its chief attendants; its remains will be removed for interment to Belfast in the course of the summer, "unwept, unhonored, and unsung."

APPENDIX.

A
(page 10.)

Return to an Order of the House of Commons, moved for by Mr. Sullivan, M.P., Kilkenny.

National Education (Ireland),—Returns of name, parish, and city, or county, of all Model Farms and Agricultural Schools connected with the Commissioners; the date of connexion; the extent of land for agricultural purposes under each; the name of the landlord; the nature and terms of the tenure; the purchase money, if any, paid in each case for the land; the annual rent; Griffith's valuation of each farm; total amount expended up to the 31st day of March, 1858, upon each farm and school for agricultural purposes exclusively, with the amount received for farm produce, boarders' fees, &c., in each of the schools managed by the Commissioners themselves; net total of the amount expended on agricultural instruction out of the public grants made to the Commissioners, from the introduction of agricultural instruction to the 31st day of March last; present valuation of all the property held by the Commissioners in connexion with agricultural schools, classified under heads, such as capitalised interest in land, value of buildings, machinery, implements, live stock, crops, &c.; and distinguishing the valuation of the Central Model Farm, or Albert Institution, Glasnevin:

Of number of pupils on the Roll of each Agricultural School for the quarter ending the 31st day of March last, with the number of those who received agricultural instruction habitually, and also the number who received weekly payment, as belonging to the Industrial Class:

Of number of Resident Agricultural Boarders at present in each school distinguishing the number of those free and of those partly free; the number of each religious persuasion; the number from each county; and the average cost to the Commissioners for the annual support and lodging of each Resident Boarder:

Of the names of all the officers in the service of the Commissioners, or employed by them, connected with the Agricultural Department, with the rank or duty, salary and emoluments, religious persuasion, and town or county of birth of each officer:

And, of the total number of Agricultural Boarders who had resided in those establishments up to the 31st day of March last, and of the number of those who were then connected with National Schools, distinguishing the numbers in the Central Model Farm, Glasnevin, from the others, and stating, in each case, the number of each religious persuasion; and of the numbers then remaining connected with National Schools, state in how many of these is agricultural instruction given.

B
(page 11.)

House of Commons, on the motion of Rt. Hon. W. Monsell, M.P., Limerick.

Queen's Colleges (Ireland),—Returns *ordered*, "of the whole of the expenditure paid out of the Consolidated Fund, or by annual Votes of Parliament, for the erection of the Queen's Colleges in Ireland, and for the annual support and endowment of the same, including also the Queen's University, for each year since their foundation:"

"Of the number for each year of Matriculated Students in each Queen's College, and of the number that have taken degrees or diplomas; distinguishing their religious denominations:"

"And, of the number of Students in each year who were holders of scholarships, exhibitions, bourses, or other emoluments paid out of the public funds, with the value of each, stated in classes, and the numbers of each religious denomination who have obtained them."

C.
(page 27.)

Extracts from the Evidence of His Grace Archbishop Whately, in reference to the exclusion of the Evidences of Christianity, Scripture Lessons, and Sacred Poetry, from Clonmel Model Schools.

1077. Did you find out how it had been done, or in what way authority for the exclusion of the books had been given?

I understood that at the first foundation of the school, when the Model School was first opened, the Inspector (who afterwards wrote an account when a complaint was made to the Board of how he had proceeded) consulted, as I understand, not with the parents of the children, because there were no children there, but with the priests in that neighbourhood, and ascertained from them that he had better, in establishing the school, omit all notice of those books, and accordingly the school was opened without those books; they being excluded, not on account of any objection of any of the children or their parents, for the simple reason that there were no children there.

1078. What was the name of the Inspector?

Mr. Kavanagh.

1079. Do you think that so important a departure from the principle of the System ought not to have taken place without a full decision of the Board?

I was shocked at such a procedure, even supposing that the thing had been wise, right, and expedient in itself, just as it might be very expedient that such and such an Act of Parliament should be passed; but I have no doubt your Lordships would be very indignant if a number of men were to assemble in some house in London, and to proceed to pass an Act of Parliament without any authority from you. I was so indignant at the irregular usurpation of authority that had taken place, that I did not even wait till my return to Dublin, but I wrote off instantly, the very same hour in which I ascertained the fact, a letter to the Board to complain of this unauthorized departure from our Rules, and to ask how it could possibly have taken place without a regular deliberation on the part of the Board, at a special meeting summoned for the express purpose. I wrote, not giving any opinion as to the expediency or inexpediency of the step which had been taken, but merely speaking of gross usurpation of authority which had taken place.

1080. Will you state the terms in which you wrote upon that occasion?

The passage in the letter is given in the Appendix to my Address.

The same is read, as follows:

"1st July, 1852.

"Visited Clonmel Model School. * * * * * I find that *all* the books published by the Board are not used—the *Scripture Extracts* and the *Lessons on the Truth of Christianity* being excluded. It appears to me *most important* that in *all* the schools of which *we* are the Patrons, viz., the Model Schools, *all* our books should be read. The inference naturally to be drawn from this not being done is, either that we are *insincere* in *recommending* books which we prove, by our conduct, we do *not* think well of, or else that we suffer this or that person to usurp our power, and dictate to us. I have no doubt we shall hear of this, and very unpleasantly. *We* never *compel* any Patron to use a book he does not like, or to abstain from the use of any (sanctioned by us) which he does like; and we should exercise the same right where *we* are Patrons.

"Rd. Dublin."

1084. *Earl of Derby*—Did your Grace receive any explanation, either from the Inspector or from the Commissioners, of the circumstances which led to that apparently irregular act on his part?

The Inspector seemed to consider that he was justified in doing it, on the ground that it was a good, and right, and wise step: which I considered was taking a wrong view of the subject—that he was no judge of such a matter.

1085. Did the Inspector admit that the instruction which he had given had been without the sanction, either of the Board generally, or of any of the Commissioners?

I fully understood him so.

1086. *Lord Bishop of Down*—Your Grace has alluded to some of the details contained in the Inspector's Report. Is your Grace aware, that among those details he particularly specified what books were read in the Clonmel Model School, and what books were not read?

I have no doubt he did, but I never looked for anything of the kind.

1087. *Lord Monteagle of Brandon*—In the case of this unauthorised interposition of the Inspector interfering with the rules which had been adopted in the Dublin Model School, and which the Commissioners intended to apply to the Clonmel Model School, did he not justify it by stating that he had consulted with the Roman Catholic priests in the neighbourhood?

I understood him to say so.

1088. In relation to the conduct of such National Schools, unless either the clergyman of the Established Church or the priest be the Patron of the school, have the clergy or the priesthood of either denomination any power whatever of interfering with the general system of the Board?

The Board never recognised any authority whatever on their part to do so.

1147. In the passage to which I just now referred, Mr. Kavanagh, one of the Head Inspectors of the Board, upon receiving an objection from the Rev. Mr. Kelleher, a Parish Priest, against the reading of the Scriptures, states that he "forwarded a confidential letter to the Rev. Mr. Kelleher, informing him that the letter of the rules does not warrant the Teacher or Inpector in acting on his" (the priest's) "request; but that it is perfectly open to him" (the priest) "to advise or direct the parents to instruct the Teachers to have their children not included in the classes who read the Scripture Lessons, and that the Teachers are then bound to act on the instructions of the parents." Do you conceive that that was a discreet communication to be made by one of the officers of the Board to a Roman Catholic Clergyman?

It was one which, if I had known of, *I should have proposed his immediate dismissal.*

Extracts from the evidence of JAMES W. KAVANAGH, Esq., Head Inspector, on same subject.

Clonmel Model School.

2292. *Earl of Harrowby*—Did you hold a meeting [in Clonmel]?

We did; the rector did not attend, but the two Presbyterian Ministers and the two Parish Priests of the town met us, and arrangements were agreed upon for giving religious instruction, which received the sanction of the Commissioners.

2293. Did any discussion on that occasion, or any other, arise as to the books to be used at the time of combined instruction?

Not at the meeting.

2294. When did it arise?

In calling upon the Rev. Mr. Baldwin, Parish Priest of St. Mary's, in which the Model School is built, he asked what books were to be used; and I told him we should use all those published or sanctioned by the Board, according as the advancement of the school required them. On hearing this, a conversation ensued, in which Mr. Baldwin expressed strong objection to the use of the "Scripture Extracts" and the "Christian Evidences." In a week or two subsequent to this interview, we gave

notice that we were ready to receive the names of applicants for admission as pupils; and, owing to the absence of the Head Master, I undertook the duty of receiving the parents applying for admision for their children, and kept the application book, in which each case is entered; this afforded me particular opportunity of knowing the feelings of the parents of the children; and, so far as I can recollect, with scarcely an exception, all the Roman Catholic applicants stated that they would not send their children to the schools, unless their Parish Priests gave their full and entire approbation to the books, and to all the arrangements of the school which might bear upon their religion.

2295. They delegated, as it were, a jurisdiction over those points to their clergy?

Just so.

2299. I am to understand that that was the way in which the communication arose between you and the clergy?

Decidedly.

2306. Upon that, what arrangements did you make, or what steps did you take?

The day came for opening the schools; two of the Commissioners were present. I am not aware that there is *any rule* of the Board, *written or otherwise, obliging particular books to be introduced*, or making their introduction obligatory. I stated to the two Commissioners that those objections had been made by the great body of the Roman Catholic parents, although I do not undertake to say by every single one, and that they would not allow their children to read *any books to the use of which their clergy were opposed.* In stating this to the two Commissioners, I gave it as my own opinion that, under those circumstances, I thought the introduction of the Christian Evidences and Scripture Extracts was inexpedient; and in this opinion the Commissioners concurred. If I had any doubt about the entire propriety of the step thereupon taken, I am perfectly certain now, from the experience of four or five years, that it was one of the wisest measures the Board ever adopted.

2308. These Commissioners authorised you to make arrangements for not introducing the books?

The spirit of the Board's rule was fully satisfied. As several of the parents objected to the books, I was *compelled* [under Rule 8] *to prohibit their use during the hours of combined instruction.*

2343. *Lord Monteagle of Brandon*—Did not the objection of one single parent of a Roman Catholic child necessarily relegate the book?

One single child. Even if a few children, or even one, had objected, the book necessarily became prohibited by Rule 8.

2344. *Lord Bishop of Ossory*—Had you never heard a different interpretation of the 8th Rule?

Never, till lately, among the officers of the Board.

2345. Are you aware that the unanimous opinion of the Commissioners in former times was that the rule had not that interpretation?

I am not aware of any such thing, or of anything like it.

2346. *Lord Ardrossan*—Did you ever hear of the answer given to Mr. Tottenham by the Commissioners?

Yes, I saw it in a recent Parliamentary Return. I find, however, from a subsequent document that, upon an application to the Board by the Archdeacon of Meath for aid to build a school in December, 1844, a solemn Board's Order was sent to him in reply, telling him, by inference, that his view of the case was the right one.

2347. *Earl of Harrowby*—Before you had had to take this course at Clonmel, were you aware of a similar arrangement having been made at Newry?

Yes; but I do not think it necessary to refer to that. *I wish to take the principle of the question upon its own merits, apart from the Commissioners,*

and from the precedent which had been furnished by the previous opening of the Newry Model School, and which Dr. Patten and I had visited.

2359. Concurrently with this, you took another step, did not you?

I wrote a letter to the Rev. Mr. Kelleher, telling Mr. Kelleher that the Rules of the Board contemplated no authority but that of the parents. Dunmanway Model School.

2360. Do you recollect the words which you used?

I cannot tell the words; I can state the substance.

2361. In your own statement you are said to inform him, "that the letter of the rules does not warrant the Teacher or Inspector in acting on his request." Did you mean by the words "letter of the rules" that the spirit of the rules was that the direction was to come *from* the Priest, but that it must come *through* the parent?

I cannot have meant any such thing, though I admit, on reading this portion of the letter, that it does warrant the impression that I may have meant it; it could not possibly have been my meaning.

2362. Why not?

Because I knew that both the letter and the spirit were one on that point.

2363. Why was not it to the parents that you communicated that any objection of theirs would be received at the school?

I cannot conceive what concern I had with the parents in the matter. The objection was made by the priest only, and I told him that such objection could derive force from the parents alone; and as the parents had not made objections, it would have been culpable in the highest degree to awaken them in their minds by informing them of the priest's views on the subject.

2364. Do not you think you effectually suggested to the priest the proper mode of bringing about the end he had in view?

No; I wished to tell the Priest that he was a voluntary and unpaid officer of the establishment, if I may call him so, attending to give religious instruction; I understood from his letter that he conceived he had a right to prohibit these books, and very likely he thought he was warranted in so doing from having been consulted at the opening of the schools, when he approved of the introduction of the books, and from this he might have thought that he had a right to object to their use; I wished to correct the wrong impression I thought he was under, and to let him know that *as Parish Priest* we could not act on his objection, parental right being that which we could alone recognise as the Board's officers. but *that his relation to his flock was quite uninfluenced and intact, notwithstanding the Rules of the Board*, and it was perfectly open to him, if he were so minded, to advise his flock to object to the books; then, if they chose to take his advice, and *present their objection in form* to the Teacher of the school, it would thus become *a parental prohibition;* and neither the Rules of the Board, nor any other authority, as I conceive, could do otherwise than admit such a right as that; being once legally ceded, you cannot go behind it, and ask what are the grounds of that prohibition, or whence it is derived.

Resolutions of the Catholic Archbishops and Bishops of Ireland, on Education, unanimously adopted 26th January, 1826.

D
(page 32.)

"1. Having considered attentively a plan of National Education which has been submitted to us—Resolved, that the admission of Protestants and Roman Catholics into the same schools, for the purpose of literary instruction, may, under *existing circumstances*, be allowed, *provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of religious instruction.*

"2. That in order to secure *sufficient protection* to the religion of Roman Catholic children, under such a system of education, we deem it necessary

D
(page 32.)

that the master of each school, in which the majority of the pupils profess the Roman Catholic faith, be *a Roman Catholic;* and that in schools in which the Roman Catholic children form only a minority, *a permanent Roman Catholic assistant be employed;* and that such master and assistant be appointed upon the recommendation, or with the *express approval of the Roman Catholic Bishop of the diocese* in which they are to be employed; and, further, that they, or either of them *be removed upon the representation of such Bishop.* The same rule to be observed for the appointment or dismissal of mistresses and assistants in female schools.

"3. That we consider it *improper* that masters and *mistresses intended for the religious instruction of Roman Catholic youth, should be trained or educated by, or under the control of persons professing a different faith;* and that we conceive it most desirable that a male and female model school shall be established in each province in Ireland, to be supported at the public expense, for the purpose of qualifying such masters and mistresses for the important duties which they shall be appointed to discharge.

"4. That in conformity with the principle of *protecting the religion of Roman Catholic children, the books intended for their particular instruction in religion, shall be selected or approved by the Roman Catholic Prelates;* and that no book or tract for common instruction in literature, shall be introduced into any school in which Roman Catholic children are educated, *which book or tract may be objected to, on religious grounds, by the Roman Catholic Bishop* of the diocese in which such school is established.

"5. That a transfer of the property in several schools which now exist, or may hereafter exist in Ireland, may be *utterly impracticable,* from the nature of the tenure by which they are, or shall hereafter be held; and from the number of persons having a legal interest in them, as well as from a variety of other causes; and that, in our opinion, any regulation which should require such transfer to be made, as a necessary condition for receiving parliamentary support, would operate to the exclusion of many useful schools from all participation in the public bounty.

"6. That, appointed as we have been by Divine Providence to watch over and preserve the deposit of Catholic Faith in Ireland; and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of education which will *not fully accord with the principles expressed in the foregoing Resolutions.*"

E
(page 32.)

Resolutions of the Catholic Archbishops and Bishops of Ireland, on National Education, 12th February, 1840, with Reply thereto, by His Excellency the Earl of Fortescue, Lord Lieutenant of Ireland.

"*At a General Meeting of the Roman Catholic Prelates* of Ireland, held in Dublin, on the 12th of February, 1840, His Grace the Most Rev. Dr. MacHale in the chair,

"It was moved by His Grace the Most Rev. Dr. Crolly, and seconded by the Most Rev. Dr. Cantwell, that a Committee of three Prelates favorable, and of three Prelates unfavorable to the present *mixed* System of Education, be appointed to confer together, for the purpose of making an *arrangement* that would, if possible, establish *unanimity* on the system of Combined Education, amongst the Prelates of Ireland.

"✠ Thomas Feeny, Secretary."

"*At a General Meeting of the Roman Catholic Prelates of Ireland,* held in Dublin, on the 14th of February, 1840, His Grace Most Rev. Dr. Crolly, in the chair,

"It was moved by the Right Rev. Dr. Coen, and carried unanimously, that the arrangement which was agreed upon by the above Committee, consisting of His Grace the Most Rev. Dr. Crolly, Right Rev. Dr. Kinsella, and Right Rev. Dr. Ryan, on the one side, and His Grace the Most Rev. Dr. MacHale, the Right Rev. Dr. Higgins, and the Right Rev. Dr. Keating, on the other side, be adopted by this Meeting, for the purpose of being submitted to His Excellency the Earl of Fortescue's consideration.

"✠ THOMAS FEENY, Secretary."

Then the following document was laid by four of the Prelates [three Archbishops and the senior Suffragan of Dublin], before His Excellency:

"*At a General Meeting of the Roman Catholic Prelates of Ireland*, held in Dublin on the 14th February, 1840, His Grace the Most Rev. Dr. Crolly in the chair, the following arrangement was proposed and adopted:

"For the purpose of receiving the *unanimous* co-operation of the Roman Catholic Prelates, in diffusing the advantages of National Education, it was agreed on, that the subsequent regulations be respectfully submitted to the consideration of His Excellency the Lord Lieutenant:

"1st. That in every National School for the mixed education of Protestant and Roman Catholic children, the Roman Catholic Bishop of the Diocese, the Parish Priest, or the Roman Catholic Curate of the Parish in which such school is situated, may be a Patron of said school, in order that *he may prevent the appointment of any Teacher whose moral or religious conduct should be found objectionable, and, if necessary, direct the dismissal of such Teacher from so important a situation.*

"2nd. *That no Book or Tract whatsoever, for the religious or moral instruction of the Roman Catholic pupils, shall be admitted into a National School, without the previous approbation of the four Roman Catholic Archbishops of Ireland.*

"3rd. That in every National School where the pupils are *all* of the Roman Catholic religion, the *Roman Catholic Bishop of that Diocese, or the Roman Catholic Pastor* in whose parish the school has been established, as Patrons of said school, *shall have power to appoint or dismiss the Teacher or Teachers, whether male or female;* and that said Bishop or Pastor shall have access to the school *at all times, for the purpose of giving religious or moral instruction to the scholars;* such instruction to be given by the clergy themselves, or by persons appointed by them for that purpose; and further, that *every Book used in the school for the religious or moral instruction of the Roman Catholic pupils shall be composed or selected by the Roman Catholic Bishop of the Diocese.*

"4th. That in future, for the satisfaction of the Roman Catholics, and for the greater security of their religion, the Lord Lieutenant be respectfully requested to select two Lay Roman Catholic Members of the Board of National Education from *each of the four ecclesiastical provinces, and that, on the recommendation of the Roman Catholic Bishops of each province*, one of their body be appointed a member of the Board of Commissioners by His Excellency.

"5th. That the Lecturer in the Model Schools, appointed to instruct the Roman Catholic Teachers of National Schools in the principles of religion, morals, or of history (which is capable of being explained in an irreligious or offensive manner) should be a Roman Catholic, with satisfactory testimonials of religious and moral conduct, *signed by the Roman Catholic Bishop under whose spiritual jurisdiction he previously lived.*

"6th. That it would be very desirable to have *a Model School in each of the four provinces*, when the funds of the National Board of Education might be found sufficient for that purpose, as such an establishment would inspire

the inhabitants of the province with greater confidence in the System of National Education.

"✠ W. Crolly, D.D., Chairman."

To which His Excellency the Earl of Fortescue replied:

"Most Reverend and Right Reverend Sirs—I have considered your Memorial with the attention which I am always disposed to pay to any representation from your respected body, and with a sincere desire to secure, if I could consistently with what is due to other parties, *the unanimous co-operation of the Roman Catholic Prelates* of Ireland, in diffusing the advantages of a National Education.

"You must, however, bear in mind, that the diffusion of these advantages, on equal terms, *among all sects and denominations of Christians*, is the fundamental principle of the System administered under the sanction of the Legislature by the National Board; and that any departure from that principle, would be a violation of their duty, and a perversion of their trust.

"In conformity to that principle, the National Schools are equally open to Christian children of *all denominations*, and opportunities are *equally afforded to their respective pastors to provide them with religious instruction, subject only to the condition of their not attempting to interfere with any, expect those of their own church.*

"The Board has nothing to do with the selection of Patrons, who are anually chosen by those persons whose funds have been subscribed, or whose land has been given for the establishment of the schools.

"With them rest the appointment and dismissal of the Masters, over which the Board exercises no control, except what is absolutely necessary to secure them being morally as well as intellectually qualified for the duties which they have to perform.

"No books are allowed to be used in any of the Schools at the time of joint instruction, except such as are *published* by the Board, or such as have been *sanctioned by their authority*, in cases where they are provided by ocal Patrons.

"The Model Schools at Dublin are *under the immediate superintendence of the Commissioners, subject to their frequent inspection*, a duty which I well know is not more assiduously performed by any portion of them than by those members of your own Church whose services have been devoted to the cause of National Education, with such honor to themselves and such benefit to their country.

"This, surely, ought to be a sufficient security to you, that the Lecturer appointed in these schools to instruct the Roman Catholic Teachers in the principles of religion, or morals, or history, would never explain them in an irreligious or offensive manner.

"In thus briefly setting before you the manner in which, on the chief points referred to in your Memorial, the Board have carried out the great principles of the National System, I cannot but express my regret at the opposition which has been given to them by some of your body; and greatly, indeed, should I rejoice, if that opposition can be removed by a closer examination, or more intimate knowledge of their proceedings.

"But, after the best consideration that I can give to the subject, I am bound distinctly to state to you, that *no changes such as you desire can, in my opinion*, be made with advantage to the public, either in the constitution of that Board, who have hitherto worked so harmoniously together, or in the general regulations under which they have acted, and which have enabled them successfully to make head against all obstacles, and to diffuse more and more widely, in each successive year, the blessings of moral and intellectual improvement, *founded on the precepts of divine truth, among all religious denominations* of the people of Ireland."

Papal Rescript on the National System of Education, dated 16th January, 1841, with Resolutions of the Catholic Archbishops and Bishops, thereon.

At the Annual Synod of the Catholic Bishops of Ireland, held in Dublin, from the 2nd to the 5th Feb., 1841, on reading the subjoined Rescript from his Holiness, the following Resolution was moved by his Grace, the Archbishop of Tuam, and seconded by his Grace, the Archbishop of Dublin, and unanimously adopted—

"Resolved—That the assembled Prelates do, before they separate, transmit to his Holiness a most dutiful address, tendering to him the expression of their most profound gratitude for this fresh proof of the Holy Father's paternal solicitude for the spiritual interests of the Roman Catholics of Ireland, and pledging themselves to the most sincere, strenuous, and persevering exertions in carrying into effect all his Holiness's wishes and instructions."

"My Lord—Your Grace is so fully aware of the grave importance of the question involved in the controversy which has been raised in Ireland on the subject of the new System of National Education. as it is called, that you should not be surprised that the answer of the Sacred Congregation of the Propaganda thereon has been so long delayed.

"For your Grace is fully in possession of the whole matter, and intimately acquainted with all the weighty reasons that have given rise to this controversy, and which demanded that the subject should be examined with the utmost deliberation.

"Because the protection of the Catholic religion—the facility afforded for the instruction of youth—the gratitude due to the British Parliament for having granted a large sum of money for the support of schools for the people of Ireland—the necessity of preserving concord among Catholic Bishops—the duty of fostering the public tranquillity—the apprehension, in fine, lest the entire funds together with the authority, should be transferred to Masters, not being Catholics, could not but have filled the Sacred Congregation with the greatest solicitude, during the long and earnest consideration which, in accordance with the duties of its office, it gave to the question submitted to it.

"Having, therefore, accurately weighed all the dangers, and all the advantages of the System—having heard the reasoning of the contending parties—and having, above all, received the gratifying intelligence that, for ten years since the introduction of this System of Education, the Catholic religion does not appear to have sustained any injury—the Sacred Congregation has, with the approbation of our Most Holy Father, Pope Gregory XVI. resolved that no judgment should be definitively pronounced in this matter; and that this kind of education should be left to the prudent discretion and religious conscience of each individual bishop, whereas its success must depend on the vigilant care of the Pastors, on the various cautions to be adopted, and on the future experience, which time will supply. That, however, so momentous a question should not be dismissed, without suitable counsel and precautions, the Sacred Congregation has decided on giving the following admonitions:

"1st. That all books which contain any noxious matter either against the canon or the purity of the sacred Scripture, or against the doctrine of the Catholic Church, or morality, ought to be removed from the schools; and this can be the more easily effected, because there is no law of the said System opposed to it.

"2nd. That every effort is to be made that none but a Catholic Preceptor shall give religious, moral, or historical lectures to the Catholic Schoolmasters in the Model School; for it is not fitting that a Catholic should be taught the method of giving instruction in religion or religious history by one who is not a Catholic.

APPENDIX.

F
(page 32.)

"3rd. That it is much safer that literary instruction only should be given in mixed schools, than that the fundamental articles, as they are called, and the articles in which all Christians agree, should alone be taught there in common, reserving for separate instruction the tenets peculiar to each sect; for this manner of acting, in regard to children, appears very dangerous.

"4th. That generally the Bishops and Parish Priests should carefully watch that no taint be contracted by the Catholic children from this System of National Instruction, through any cause whatever; and that it is also their duty strenuously to endeavour to obtain from the Government, by degrees, a better order of things, and more equitable conditions. The Sacred Congregation is also of opinion that it would be very useful that the school-houses should be vested exclusively in the Bishops or the Parish Priests. It is further of opinion that it would be of very great advantage that the Bishops should frequently confer together on this very important subject, in their Provincial Synods; but that should any thing unfavorable occur, the Apostolic See should be carefully made acquainted with it, that it may at once provide for the exigency.

"In fine, the Sacred Congregation desires, that henceforward the Bishops and other ecclesiastics should refrain from contending on this controversy in the newspapers, or other such publications, lest the honor of religion, their own characters, or Christian charity, should be injured, to the disedification of the people.

"These are what I had to make known to your Grace, in the name of the Sacred Congregation, that they may be communicated by you to the Right Reverend the Suffragan Bishops of your Metropolitan Province.

"Now, the matters which I have above communicated to you, your Grace will easily understand to be of such a nature that, if they are carefully attended to, it is to be concluded that, in this most important affair, the interests of religion, of peace and of the youth are for the present sufficiently provided for.

"In the mean time, I pray God to give your Grace a long and happy life.

"Given at Rome, at the Propaganda, the 16th of January, 1841.

(Signed)

"J. PH. FRANSONI, Præfect.

"J. ARCHBISHOP OF EDESSA, Secretary."

G
(page 276.)

Resolution of the Catholic Archbishops and Bishops of Ireland, on National Education, 23rd October, 1847.

"RESOLVED—That not withstanding the explanation so kindly given by His Grace the Archbishop of Dublin, we are still of opinion that the changes introduced in the National System of Education are most serious and dangerous; that they are in opposition to the instructions of the Holy Father, who recommended that the property of the Schools should be vested in the Bishops and Parish Priests. That we, therefore, petition Parliament for the amendment of such portions of the System as we deem incompatible with the discipline of our church, with the full and free exercise of Episcopal authority, and with the safety of the religious principles of our Catholic children."

H
(page 32.)

Decrees of the Council of Thurles, in reference to the National Schools—1850.

ARTICLE I.—The prudent course of proceeding which the Holy See has followed in regard to the System of National Education, on which it refrained from pronouncing definitively, we think we also should follow. However, we deem it to be part of our duty to declare that *the separate education of Catholic youth is, in every way, to be preferred to it.* We have seen, with satisfaction, the British Government latterly give, in England, aid towards the

Education of Catholic children *separately*, and according to the standard of Catholic religion. *A right thus admitted we claim to participate in for ourselves.* For, if it be just and expedient that the Catholics of Britain be aided out of the Public Treasury in the separate education of their youth, *there is no reason why the faithful Catholics of Ireland should not be treated in the same manner.*

ARTICLE II.—But as practically, up to the present time, aid of this kind has been refused to us, and it is only through the National Education System that we can partake of that portion of the public revenue which is appropriated to Education, it behoves us to use every seasonable care for rendering it as little dangerous as possible, and particularly to bear in mind the advice and precautions which, after having carefully weighed all the dangers and advantages of the System, the Sacred Congregation of the Propagation of the Faith, by letter, dated 14th January, 1841, recommended to the Bishops of Ireland.

ARTICLE III.—Now, these are the things which they considered should be looked to:

1st. That all books which contain any noxious matter, either against the canon or the purity of the Sacred Scriptures, or against the doctrine of the Catholic Church, or morality, ought to be removed from the Schools, and this can be the more easily effected, because there is no law of the said System opposed to it.

2nd. That every effort is to be made that none but a Catholic Preceptor shall give religious, moral, or historical lectures to the Catholic Schoolmasters in the Model School; for it is not fitting that a Catholic should be taught the method of giving instruction in religion, or religious history, by one who is not a Catholic.

3rd. That it is much safer that *literary instruction only* should be given in *mixed* schools, *than that the fundamental articles*, as they are called, and the articles in which all Christians agree, *should alone be taught there in common*, reserving, for *separate* instruction, the tenets peculiar to each sect, *for this manner of acting, in regard to children, appears very dangerous.*

4th. That, generally, the Bishops and Parish Priests should carefully watch that no taint be contracted by the Catholic children from this System of National Instruction, through any cause whatever; and that it is also their duty strenuously to endeavour to obtain from the Government, by degrees, a better order of things, and more equitable conditions. The Sacred Congregation is also of opinion that it would be very useful that the School-houses should be vested exclusively in the Bishops or the Parish Priests. It is further of opinion, that it would be of very great advantage that the Bishops should frequently confer together on this very important subject, in their Provincial Synods, but that, should anything unfavorable occur, the Apostolic See should be carefully made acquainted with it, that it may, at once, provide for the exigency.

ARTICLE IV.—Guided by these counsels, we consider highly objectionable the Rule recently made by the Commissioners against granting aid towards the building or furnishing of School-houses, unless where the sites of these School-houses are vested in themselves. It is clear that this Rule is a great obstacle to the erection of School-houses by Catholics; it is therefore of the deepest interest to Catholics that it be forthwith rescinded by the Government.

ARTICLE V.—We, therefore, prohibit Catholic Trustees of School-houses, erected before the publication of this Rule, from transferring them to the Commissioners. We consider that the Commissioners should supply the funds required for providing and keeping in repair the buildings, and procuring the furniture of these School-houses, even where those Catholics

to whom the School-houses have been, or will be entrusted, retain the property and possession of the same.

ARTICLE VI.—*We deem it dangerous for Catholic children to attend schools conducted by Protestants alone;* and, it is, therefore, necessary for their safe education, that, in *every* school frequented by them there should be, *at least, one Catholic Schoolmaster or Schoolmistress in attendance.* In schools where the *majority* of the male or female pupils *is Catholic*, it behoves that the *Head Master* or *Mistress* would be a *Catholic.* We command that *only Catholics who are approved by the Ordinary* be placed at the *head* of these schools.

ARTICLE VII.—*It is proper that, whether in common schools or in Normal schools to which Catholics resort, the books used, even for secular instruction, should be approved by the Ordinary. The Bishops alone are to be regarded as the judges of the books used for the religious instruction of Catholic youth.*

ARTICLE VIII.—In every school frequented by Catholics let there be kept a book, in which shall be entered their names and religion, and *let the Schoolmasters be bound to see that no Catholic be present at any religious exercise conducted by a Protestant Minister, or by any other person whatsoever not approved by the Catholic Pastor.* Let it be the business of the Pastor, *ex officio*, to watch lest anything contrary to Catholic religion take place in schools of this kind, and in case that he shall discover anything, either in the books or in the teaching, or in the mode of acting of those who are at the head of these schools, whereof he will deem it fit to complain to the Commissioners, it is quite necessary that they should entertain his complaint as that of the spiritual father of the pupils.

ARTICLE IX.—*It can be by no means allowed that a Protestant Professor of History should, from this time forward, in any Training School, teach history to Catholic Schoolmasters.* When the Government and the Commissioners will have carried into effect these measures of precaution, it will still be necessary that there should be a fairer proportion than has hitherto been observed in appointing Catholic Commissioners. For, whereas, these are much fewer than Protestants on the Board, the great majority of the male and female children for whose education it was established is Catholic.

ARTICLE X.—In order that these recommendations may have the desired effect, we wish that our venerable brothers, the Archbishops, should, in our name, make them known to the Government, and use their best endeavours with it that the System of National Education may be made conformable thereto.

DECREE—ON PARISH PRIESTS.

ARTICLE XXI.—Let the Parish Priests, or the Curates, visit every week, as far as it can be done, the approved or tolerated schools existing in their parishes; and take care that the Schoolmasters, both by word and deed, give good example to the children.

ARTICLE XXII.—Let them see that no books of bad odour, or without lawful approbation be brought into the Schools; and if there be any of doubtful character let them consult their own Bishop about them.

ARTICLE XXIII.—Let them strenuously endeavour to keep from being established in their parishes any schools which are intended for injuring the faith of children; and if schools of this kind have been already established, let them prudently, but *effectually withdraw the Catholic children from frequenting them.*

ARTICLE XXIV.—If, also, at any time, there be established schools, in which the Parish Priest's rights are not recognised, or which he is not admitted to visit, let them take care that Catholic children do not frequent them.

ARTICLE XXV.—But if the Parish Priest shall find that Protestant

ministers or other heretics are admitted into *any school where Catholics are instructed*, for the purpose of examining or teaching Catholic children, or Protestants, in the presence of Catholics, *on matters relating to the Christian Doctrine*, or that they *claim* for themselves *any right of this kind*, we will that the Catholic children, lest they be exposed to dangers, *be taken away from every such school.*

ARTICLE XXVI.—In fine, with regard to all this business of Education, we exhort the Parish Priests to act with great prudence and zeal, and, in difficult cases, to take counsel with their own Bishop, as often as possible.

Copy of a Letter from the Right Hon. E. G. STANLEY (now Earl of DERBY), Chief Secretary for Ireland, to His Grace the Duke of LEINSTER, on the formation of a Board of Commissioners for Education in Ireland.

I
(page 194.)

"Irish Office, London, October, 1831.

"My LORD—His Majesty's Government having come to the determination of empowering the Lord Lieutenant to constitute a Board for the Superintendence of a System of National Education in Ireland, and Parliament having so far sanctioned the arrangement, as to appropriate a sum of money in the present year, as an experiment of the probable success of the proposed System, I am directed by His Excellency to acquaint your Grace, that it is his intention, with your consent, to constitute you the President of the New Board. And I have it further in command to lay before your Grace the motives of the Government in constituting this Board, the powers which it is intended to confer upon it, and the objects which it is expected that it will bear in view, and carry into effect.

"The Commissioners, in 1812, recommended the appointment of a Board of this description, to superintend a System of Education, *from which should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any.* The Government of the day imagined that they had found a superintending body, acting upon a System such as was recommended, and intrusted the distribution of the National Grants to the care of the Kildare-street Society. His Majesty's present Government are of opinion that no private Society, deriving a part, however small, of their annual income from private sources, and only made the channel of the munificence of the Legislature, without being subject to any direct responsibility, could adequately and satisfactorily accomplish the end proposed; and while they do full justice to the liberal views with which that Society was originally instituted, they cannot but be sensible that one of its leading principles was calculated to defeat its avowed objects, as experience has subsequently proved that it has. The determination to enforce, in all their schools, the reading of the Holy Scriptures without Note or Comment, was undoubtedly taken with the purest motives; with the wish at once to connect religious with moral and literary Education, and, at the same time, not to run the risk of wounding the peculiar feelings of any sect, by catechetical instruction, or comments which might tend to subjects of polemical controversy. *But it seems to have been overlooked, that the principles of the Roman Catholic Church* (to which, in any System intended for general diffusion throughout Ireland, the bulk of the pupils must necessarily belong) *were totally at variance with this principle;* and that the indiscriminate reading of the Holy Scriptures without note or comment, by children, must be peculiarly obnoxious to a Church which denies, even to adults, the right of unaided private interpretation of the Sacred Volume with respect to articles of religious belief.

"Shortly after its institution, although the Society prospered and extended

its operations under the fostering care of the Legislature, this vital defect began to be noticed, and the Roman Catholic Clergy began to exert themselves, with energy and success, against a System to which they were on principle opposed, and which *they feared might lead in its results to proselytism, even although no such object were contemplated by its promoters.* When this opposition arose, founded on such grounds, *it soon became manifest that the System could not become one of National Education.*

"The Commissioners of Education, in 1824-5, sensible of the defects of the System, and of the ground, as well as the strength of the objection taken, recommended the appointment of *two Teachers in every school, one Protestant and the other Roman Catholic, to superintend separately the religious education of the children; and they hoped to have been able to agree upon a selection from the Scriptures, which might have been generally acquiesced in by both persuasions. But it was soon found that these schemes were impracticable;* and, in 1828, a Committee of the House of Commons, to which were referred the various Reports of the Commissioners of Education, *recommended a system to be adopted, which should afford, if possible, a combined Literary, and a separate Religious Education*, and should be capable of being so far adapted to the views of the religious persuasions which prevail in Ireland, as to render it, in truth, a System of National Education for the poorer classes of the community.

"For the success of the undertaking, much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.

"To attain the first object, it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the Church; to attain the latter, that it should consist of persons professing different religious opinions.

"It is the intention of the Government, that the Board should exercise a complete control over the various schools which may be erected under its auspices, or which having been already established, may hereafter place themselves under its management, and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations; but as one of the main objects must be to unite in one System children of different creeds, and as much must depend upon the co-operation of the resident Clergy, the Board will probably look with peculiar favour upon applications proceeding either from,

1st. The Protestant and Roman Catholic Clergy of the Parish; or
2nd. One of the Clergymen, and a certain number of Parishioners professing the opposite creed; or
3rd. Parishioners of both denominations.

"Where the application proceeds exclusively from Protestants, or exclusively from Roman Catholics, it will be proper for the Board to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear.

"The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a Report of their proceedings.

"They will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent.

"They will refuse all applications in which the following objects are not locally provided for:—

1st. A fund sufficient for the annual repairs of the school-house and furniture.

2nd. A permanent salary for the Master, not less than pounds.

3rd. A sum sufficient to purchase books and school requisites at half-price.

4th. Where aid is sought from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commissioners, be granted for the purpose, and that the school-house, when finished, be vested in Trustees, to be also approved of by them.

"They will require that the schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners, *for moral and literary education only;* and that the remaining *one or two days* in the week *be set apart for giving, separately, such religious education to the children, as may be approved of by the Clergy of their respective persuasions.*

"*They will also permit and encourage the Clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school-hours, on the other days of the week.*

"They will exercise the most entire control over all books to be used in the schools, whether in the combined moral and literary, or separate religious instruction; none to be employed in the first, except under the sanction of the Board, nor in the latter, but with the approbation of those Members of the Board who are of the same religious persuasion with those for whose use they are intended. [*Although it is not designed to exclude from the list of books for the combined instruction, such portions of Sacred History, or of religious or moral teaching, as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose.*]*

"They will require that a Register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on Divine Worship on Sundays.

"They will, at various times, either by themselves or by their Inspectors, visit and examine into the state of each school, and report their observations to the Board.

"They will allow to the individuals or bodies applying for aid, the appointment of their own Teacher, subject to the following restrictions and regulations:—

1st. He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the Commissioners, who shall, however, record their reasons.

2nd. He shall have received previous instruction in a Model School in Dublin, to be sanctioned by the Board.

N.B.—It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the Commissioners.

3rd. He shall have received testimonials of good conduct, and of general fitness for the situation, from the Board.

"The Board will be intrusted with the absolute control over the funds which may be annually voted by Parliament, which they shall apply to the following purposes:—

1st. Granting aid for the erection of schools, subject to the conditions hereinbefore specified.

2nd. Paying Inspectors for visiting and reporting upon schools.

3rd. Gratuities to Teachers of schools conducted under the Rules laid down, not exceeding pounds each.

* The sentences in brackets were not in the original draft of the letter but were subsequently added to it.

4th. Establishing and Maintaining a Model School in Dublin, and training Teachers for country schools.

5th. Editing and printing such books of moral and literary education as may be approved of for the use of the schools, and supplying them and school necessaries, at not lower than half-price.

[6th. Defraying all necessary contingent expenses of the Board.]

"I have thus stated the objects which His Majesty's Government ha vein view, and the principal regulations by which they think those objects may be most effectually promoted: And I am directed by the Lord Lieutenant to express His Excellency's earnest wish that the one and the other may be found such as to procure for the Board the sanction of your Grace's name, and the benefit of your Grace's attendance.

"A full power will of course be given to the Board, to make such regulations upon matters of detail, not inconsistent with the spirit of these Instructions, as they may judge best qualified to carry into effect the intentions of the Government and of the Legislature. Parliament has already placed at His Excellency's disposal a sum which may be available even in the course of the present year; and as soon as the Board can be formed, it will be highly desirable that no time should be lost, with a view to the estimates of the ensuing year, in enabling such schools, already established, as are willing to subscribe to the conditions imposed, to put in their claims for protection and assistance; and in receiving applications from parties desirous to avail themselves of the munificence of the Legislature in founding new schools under your regulations.

"I have the honor to be, &c.,
(Signed) "E. G. STANLEY."

"Irish Office, London, 23rd February, 1832."

"(*A true Copy.*)
——
GEORGE TRUNDLE."

K
(page 228.)

REMARKS ON OPPOSITE TABLE.

Column 2 includes 1,996 Catholic pupils in schools under Dissenters.

Column 5 includes 390 pupils of the Established Church in schools under Dissenters.

Columns 7, 8 and 9 include 1,581 pupils, who are Dissenters.

These statistics refer to the *ordinary* National Schools, in 1852, very many of which furnished no, or imperfect Returns, all Schools under Joint Patrons, including the Workhouse Schools, which then had at least 30,000 Catholic Pupils, and the Model and other Schools, under the direct Management of the National Board, which then had above 10,000 Pupils, are also excluded. Considering these circumstances, and the increase in the number of Schools and Pupils since 1852, it may be safely affirmed, that there are over 100,000 Catholic children in ordinary National Schools, under non-Catholic Patrons, every one of whom, save in the case of the small fraction of *Vested* Schools, may be excluded from the right to receive *any* Catholic instruction, whatever, and, further, under the new rule of 1847, may join, and thousands do join, in the Religious Instruction given to the *Protestant* pupils.

Excluding the Presbyterian Schools, there were then 46,008 Catholic children in 574 National Schools, under Patrons of the Established Church, or more than eighty to each school, whereas, in the 1,837 less proselytising Church Education Schools, there were only 17,037 Catholic pupils, or ten to each.

The attention of the Catholic clergy is earnestly solicited to an examination of this Table, which has been modified from one, drawn up by Rev. Dr. Mac Ivor, ex-Fellow of T.C.D., and laid before Protestants, as conclusive proof of the superiority of the National System, as a pro-Protestant and anti-Catholic Scheme, over that of the Church Education Society. We beg to acknowledge the courtesy and kindness of Rev. Dr. Mac Ivor, in supplying us with copies of this and other unpublished matters on the Education Question.

ANALYSIS OF THE EGLINTON RETURNS—1852.

Counties and Provinces.	ORDINARY NATIONAL SCHOOLS.									
	Catholic Pupils, in Schools under Patrons of			E. Church Pupils, in Schools under Patrons of			Presbytn. Pupils, in Schools under Patrons of			Totals of Cols. 3, 6, 9.
	E. C.	Pres.	Total	Cath.	Pres.	Total.	Cath.	E. C.	Total.	
	1	2	3	4	5	6	7	8	9	
Antrim, . .	846	2559	3405	138	1845	1983	563	2585	3148	8536
Armagh, . .	906	676	1582	175	450	625	147	663	810	3017
Cavan, . . .	2087	872	2959	653	353	1006	107	89	196	4161
Derry, . . .	739	1539	2278	261	614	875	511	623	1134	4287
Donegal, . .	2584	787	3371	810	195	1005	655	632	1287	5663
Down, . . .	647	1666	2313	419	1360	1779	543	2192	2335	6827
Fermanagh, .	724	280	1004	1074	333	1407	30	75	105	2516
Monaghan, .	2419	1204	3623	463	352	815	318	248	566	5004
Tyrone, . .	2437	1752	4189	1058	1061	2119	928	957	1885	8193
ULSTER, . .	13389	11335	24724	5051	6563	11614	3802	8064	11866	48204
Carlow, . .	157	—	157	90	—	90	—	—	—	247
Dublin, . .	909	—	909	87	—	87	7	3	10	1006
Kildare, . .	1274	132	1406	63	7	70	1	2	3	1479
Kilkenny, . .	1093	—	1093	89	—	89	—	4	4	1186
King's Co., .	814	27	841	208	64	272	3	—	3	1116
Longford, . .	—	46	46	160	18	178	5	—	5	229
Louth, . . .	301	56	357	42	6	48	9	16	25	430
Meath, . . .	1408	—	1408	147	—	147	8	3	11	1566
Queen's Co. .	1392	—	1392	174	—	174	4	3	7	1573
Westmeath, .	762	—	762	127	—	127	15	2	17	906
Wexford, . .	926	—	926	163	—	163	4	—	4	1093
Wicklow, . .	1165	—	1165	142	—	142	4	1	5	1312
LEINSTER, .	10201	261	10462	1492	95	1587	60	34	94	12143
Clare, . . .	2549	—	2549	107	—	107	—	—	—	2656
Cork, . . .	3431	—	3431	323	—	323	10	2	12	3766
Kerry, . . .	2716	—	2716	144	—	144	3	—	3	2863
Limerick, . .	822	56	878	65	16	81	—	4	4	963
Tipperary, .	1627	856	2483	243	—	243	23	6	29	2755
Waterford, .	1456	151	1607	49	29	78	—	9	9	1694
MUNSTER, .	12601	1063	13664	931	45	976	36	21	57	14697
Galway, . .	1364	299	1663	121	—	121	1	—	1	1785
Leitrim, . .	2081	90	2171	477	28	505	8	31	39	2715
Mayo, . . .	3603	462	4065	131	43	174	14	20	34	4273
Roscommon, .	1883	—	1883	142	—	142	13	—	13	2038
Sligo, . . .	886	103	989	395	3	398	30	—	30	1417
CONNAUGHT,	9817	954	10771	1266	74	1340	66	51	117	12228
Total,	46008	13613	59621	8740	6777	15517	3964	8170	12134	87272

APPENDIX. L (page 249.)

Extracts from Reports on Monastic Schools.

Testimonies respecting the schools of the Christian Brothers:

Rev. G. Dwyer, Protestant Rector, before Select Committee of the House of Commons, on National Education, (Report vol. ii. p. 1245, 30th June, 1837,)—"Did you find the Christian Brothers' schools, in the main, good as schools?—As to the education of Catholics, admirable. I would say, the most perfect schools I have ever been in, in my life, were the schools in Dublin, and the schools in Cork. The most extraordinary progress I ever saw made by children; the most admirable adaptation of the information to be communicated to the peculiar bent, and genius, and disposition of the child—a sifting and a searching of what the future destination of the child was, and an application of instruction to that destination. A most curious eliciting and drawing forth, and development of the powers of children."

Mr. James Doyle, Harcourt-street, a Member of the Society of Friends (vol. ii. p. 901), says, "There were a few very good schools among them, and, among the rest, I may mention the Monks' (Christian Brothers') school, in Mill-street, a very well conducted school, quite equal to the Board's Model School in Marlborough-street."

John F. Murray, A.M., M.D., Inspector for the Commissioners of Education, states, November 21st, 1838, respecting the Christian Brothers' schools in Richmond-street—"It is quite enough for the Inspector to say, that he observes, in this excellent institution, everything to admire and nothing to condemn. The benefit conferred on the poorer classes is indeed incalculable; nor is there anything in the regulations or mode of management which could, by any possibility, offend the feelings of any person, of whatever religious persuasion. The Inspector does not know whether to admire most the military precision with which the children are regulated and controlled, or the amazing proficiency manifested in all those branches in which they are so ably and benevolently instructed."—"The Inspector abstains from giving any suggestions, as he cannot well see how the present most excellent management of the schools could be improved by anything coming from him."

Extract from Report on the Training School at Battersea, January 1st, 1841, by Messrs. James Phillip Kay (now Sir J. P. Kay Shuttleworth, Bart.), and Edward Carleton Tufnell.

The Brothers of the Christian Doctrine who devote their lives a cheerful sacrifice to the education of the poorer classes of France, can be understood best by those who have visited their noviciate and schools at Paris. From such persons we expect acquiescence when we say, that their example of Christian zeal is worthy of the imitation of Protestants. Three of the Brothers of this order are maintained for a sum which is barely the stipend of one Teacher of a school of mutual instruction in Paris. Their schools are unquestionably the best at Paris. Their manners are simple, affectionate, and sincere. The children are singularly attached to them. How could it be otherwise, when they perceive that these good men have no other reward on earth for their manifold labours than that of an approving conscience.

The régime of the noviciate is one of considerable austerity. They rise at four. They spend an hour in private devotion, which is followed by two hours of religious exercises, in their chapel. They breakfast soon afterwards, and are in the day-schools of Paris at nine. They dine about noon, and continue their attention to the schools till five. They sup at six, and then many of them are employed in evening schools for the adults from seven to nine or from eight to ten, when, after prayers, they immediately return to rest.

No one can enter the schools of the Brothers of the Christian Doctrine without feeling instinctively that he is witnessing a remarkable example of the development of Christian charity.

With such motives should the Teachers of elementary schools, and especially those who are called to the arduous duties of training pauper-

children, go forth to their work. The path of the Teacher is strewn with disappointment, if he commence with a mercenary spirit. It is full of encouragement if he be inspired with the spirit of Christian charity. No skill can compensate adequately for the absence of a pervading religious influence on the character and conduct of the Schoolmaster.—*Minutes of Committee of Council on Education*, 1842-3, p. 229.

Dr. Christopher Wordsworth, Canon of Westminster:

On returning to Paris from St. Denis, we walked to No. 165, Rue Faubourg St. Martin, a very large building with an oblong court, which is the central institution, or Maison Mère, as it is called, of the Society of Christian Brothers (Frères des Ecoles Chrétiennes), which has extended itself over the greater part of the Christian world, and has for its special object the primary instruction of the male children of the poor in the Christian faith, as also in reading, writing, arithmetic, drawing, and history. This Society was founded by J. B. De La Salle, Canon of Rheims in the 18th century, I think, and its rule (we asked in vain for a copy), which resembles in several respects that of the Jesuits, received the approval of Pope Benedict XIII.

In many important points, however, this congregation differs from all religious orders, none of the brethren being Priests. They are at no time compelled to take the vow of fraternity, and are not allowed to do so before they reach the age of twenty-five years; though before this time they may bind themselves twice for three years service at a time. They enter their Normal School, which is in this central institution, at about sixteen years of age for two years, which is their noviciate. At nineteen they may become Teachers, if properly qualified, having passed a year in seeing how Teaching is carried on in the schools. The Frères are placed, as it were, in a middle position between the University of France and the Clergy; and thus, especially at the present time [1844], their Society is a very important one. Their schools are under the inspection of the University, and they are paid by the communes in which they are established; and such is their repute at present, that not less than 130 communes in France are making applications to this central school for Frères, to organise and conduct schools for primary instruction in those places. The payment which they receive from the municipal corporations amounts to 760 francs (about 30*l.*) for each Frère per annum. They never send from the central school fewer than three together, to form an establishment; and often one sees these religieux with their long coarse black cloth gowns, large white bands (for the neck), and large triangular hat, walking through the streets of Paris, sometimes with a small band of scholars, sometimes without; but I have never met them in less number than two together.

Though they are paid by the communes and inspected by the University, they never enter any parish without the express sanction of the Curé and the Bishop, and thus in this Association we behold what is a rare sight in France, the Church and the State co-operating with one another in promoting the work of Christian instruction.

We were made very welcome by one of the inferior brethren, who said that he would endeavour to procure us every facility for our inquiries in the institution; but first, he said, he must learn what were his superior's commands on that subject. After some short delay we were introduced to one of the assistant brethren, Frère Nicolas, who passed with us about an hour, giving us full replies to our inquiries with respect to the Society.

I do not think that I have mentioned another point of difference between this of the Christian Brothers and other religious orders that its general does not reside at Rome. Their rule is to rise at half past four o'clock in the morning, and the day is passed in prayer, meditation, attending mass, instruction in schools, recreation, and meals, for which two latter items very

APPENDIX. L (page 249.)

short time is allowed. The recreation is walking and speaking in turn upon some religious or moral subject, silence being the ordinary rule both out of school and in it.

With respect to *school-time*, they maintain order and attention, not by oral interposition (which is very rare in school and still more so in church) but by *pointing* to certain printed rules which are hung up in the school-room, having first gained attention by the use of a little hand-signal, and then directing the attention of the offending pupil to that particular rule which he has infringed. This practice, which would be worthy of observation in all countries, is specially so in France, where there seems to be a very general license to talk at the full height of the voice, almost in any place and at any time. The system seems very well calculated to train the scholars in the spirit of prayer, great care being taken to teach them prayers by heart applicable to every occasion of life. The same may be said of the catechism. On entrance into the school for lessons, the scholars make the sign of the cross, bow to the crucifix (and also to the master), and say an *Ave*. The masters, on entering the school-room, bow to the crucifix, say a short private prayer, and read the New Testament while the boys are assembling. The school begins with prayer, and every hour of school lessons one of the boys pronounces aloud the following words—"Souvenons-nous que nous sommes en la sainte présence de Dieu." Then a temporary suspense of all school business ensues, to afford time for certain mental prayer, which the scholars have been taught by the Masters. A *reflection*, as it is called, is read at the morning prayer, and is commented on by the Master in a practical style. There is a regular prière de soir, followed by a reflection in the same manner. There is a prayer used in the school daily for the king: also every Saturday, and on vigils and certain other holidays, particular prayers are said. It may further be remarked, as indicating the spirit of this institution, that every day, as soon as the scholars have left the school, the Masters assemble in it, and kneel down and join in certain prayers, the first being said by the Inspector or Chief Master: "Vive Jésus dans nos cœurs!" to which the others reply, "à jamais." Besides these prayers, whenever it is possible, the scholars attend Mass every day.

The rules for the Masters to teach good behaviour by their example are very well worthy of notice. The corrections of the scholars consists of *pénitences* and *punitions*; the former are, keeping a boy *standing*, or on his *knees*, or in an *ignominious place;* the latter are *pensums* (i. e. impositions), or *rarely*, the use of a leather thong on the hand. Frère Nicolas concluded his account of their operations by giving us a striking history of their success in their *evening schools* for *adults*, which have been recently established, and which seem to have had an extraordinary effect in checking all tumultuary dispositions in the common people who belong to them, as was recently proved on a very striking occasion. When a great part of the lower orders of Paris were banding together for revolutionary purposes, and parading the streets of the metropolis in tumultuous mobs, none of the Members of these adult schools, he assured me, took any part in those insurrectionary movements.

I cannot close this short account without adverting to the principle of deference of every Member of the order to those who are above him, and of all to the superior.

I received after this visit a letter from Frère Nicolas giving the address of their Branch Society in London as follows: "St. Patrick's Schools, Tudor Place, Tottenham Court Road; Brother Kelly, Director of the Brothers of the Christian Schools."—*Diary in France mainly on Topics concerning Education and the Church, by Christopher Wordsworth, D.D., Canon of St. Peter's, Westminster*, pp. 117-122.

Reports on Industrial Department in Convent Schools.

M
(page 252.)

The Reports on the Industrial Department in the Convent schools are so numerous that we find it impossible to do more than direct attention to where the extracts adverted to, on the excellence and high efficiency of the Industrial Training in those admirable institutions will be found in the published proceedings of the National Board. In fact with the exception of a few other schools for girls, the Convent schools are the only ones in which there is any general industrial training deserving the name. See Mr. Coyle's Reports, in Board's 16th Report, p. 389, 17th Report, p. 418; 18th Report, pp. 758, 799; 19th Report, pp. 24, 29, 55; 20th Report, pp. 11, 14, 24.—Mr. Kavanagh's Reports, in Board's 16th Report, p. 156, and 17th Report, p. 147.—Dr. Clarke's Reports, in Board's 16th Report, p. 388; 17th Report, p. 420; 18th Report, pp. 760, 786—and 19th Report, pp. 16, 32.—Mr. O'Carroll's, in Board's 22nd Report, p. 301.—Mr. Lane's, in Board's 23rd Report, p. 224.—Mr. Morrell's Reports, in Board's 17th Report, p. 436; 18th Report, p. 779; 19th Report, p. 25; and 24th Report, p. 219.—&c. &c.

Copy of Circular from VERY REV. W. MEYLER, V.G., NOTARY APOSTOLIC, to the CATHOLIC INSPECTORS of NATIONAL SCHOOLS, 1839.

N
(Page 266.)

Dear SIR—In consequence of the present state of public excitement concerning the System of Education adopted by the National Board, and, as my situation in the Church brings me into frequent communication with persons seeking information on the subject, I am of opinion that I could afford very essential benefit to the Institution, were I in possession of accurate information on the practical operation of those schools, which are connected with the Board. I, therefore, request, and shall be exceedingly obliged, if you will take the trouble of giving me your opinion on those features of the National System to which I am about to direct your attention.

Have the goodness to let me know your opinion concerning the freedom and facility afforded in the schools for Religious and Catechetical Instruction? whether the powers possessed by the Inspectors give them a facility of doing any injury to the religious principles of the children? whether they could succeed in tampering with them, without being detected? whether it is impressed upon them, that they would loose their places, if they made such attempt? and whether it is likely that they would make any such attempt, at such hazard?

Mention, also, if it be your opinion, that this System of National Education is not only no obstacle, but that it is favorable to the religious instruction of the children, inasmuch as it affords the Priests such an opportunity of having their children collected together as they never before possessed. In consequence of the superiority, the children do not think of attending those anti-Catholic schools, which are avowedly got up for the purpose of withdrawing them from their Pastors and from their Faith.

Is it also your opinion, that if these National Schools were withdrawn, those anti-Catholic schools would immediately be crowded by our Catholic children, as the people never could establish schools equal to them, in attractions for the children?

Have the goodness to state how the Clergy are disposed towards those National Schools, and whether they suffer any annoyance, in consequence of Scripture Lessons.

Put as much practical information of this sort in your letter as possible, and let me have the favor of a reply as soon as you can do so—I am writing to the other Catholic Inspectors.

I am, faithfully,

Westland-row, 9th October, 1839. (Signed) W. MEYLER.

You are requested to put your answer under cover, directed as follows—

On Her Majesty's Service.

The Under Secretary.
Castle,
Dublin.

Chief Remembrancer.

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0 (page 272.) Joint Letter of Remonstrance of all the Head Inspectors, dated 31st May, 1856, against the Direction of the Inspection Department; Order of the Board thereon, and Remarks on the origin of the Remonstrance.

To the Secretaries, Education Office.

GENTLEMEN,

Considering the position which we have the honor to hold under the Commissioners, it is with extreme reluctance we are obliged to appear before them with complaint or remonstrance in any matter personal to ourselves. Changes, however, have taken place, within the past year, in relation to our duties, which oblige us, *on public grounds*, to submit, for the information of the Commissioners, our opinion on the very objectionable nature of some of these changes.

In announcing our first appointment, the Commissioners stated (Report for 1846, Sec. 51), "Lastly, with a view of giving full efficiency to our system of Inspection, we have appointed four Head Inspectors, with increased salaries, who will, under our direction, *exercise a general superintendence over this important Department.*"

We beg leave to state that, up to the middle of last year, we had exercised this general superintendence, to the full extent contemplated at our appointment, and, as we are justly proud to be able to state, to the entire satisfaction of the Commissioners, and we deeply regret to be compelled to call attention to recent occurrences which tend materially to impair our efficiency, in henceforth effecting the important object of our appointment.

In January, 1855, we were summoned by the Commissioners to meet in Dublin for the purpose of holding a Conference.

We were then detained in the Education Office until April, during which period we were occupied as follows:

We submitted our opinions upon *thirty-nine special and most important subjects* referred to us by the Commissioners, embodying our views in *joint* Reports upon the several subjects.

We read, examined, compared, and noted, 11,000 Reports by the District Inspectors upon the ordinary National Schools, we wrote some of the letters which were called for by the nature of the Reports, and we directed the entire Inspection Staff (then temporarily augmented) in working off about *one year's arrear of business*, which had accumulated in the department.

While so engaged, we framed and lithographed numbers of *circulars* and *skeleton forms* of letters suited to separate *classes* of abuses, irregularities, and defects, all of which had hitherto been dealt with by *manuscript* correspondence, and we devised various modes of expediting the dispatch of business in the inspection branch.

As all this work was conducted under the personal inspection of the Resident Commissioner, at his suggestion, the Board directed us to draw up

a *Report on the Re-Organization of the entire Department*, and on other Departments connected therewith, and *that Report*, then submitted by us, *forms the basis of whatever improvements have since been introduced in the mode of conducting the routine of those branches of the Office.*

The *Code of Instructions* for the guidance of the Inspectors was then drawn up by us, and although we are much gratified to learn that it has met with the entire approval of the Board, we regret that, in publishing it in the Annual Report, our suggestion to omit a few of its passages (personal to the Officers), and confine these to official circulation only, was not heeded. We also have learned, by experience of its practical working, that a few of its regulations and provisions require modification.

During the three months in which we were engaged on all this duty, a mere outline of which we have here sketched, ample opportunities arose from which we derived mutual advantage. The Commissioners were then engaged in framing the new Rules and Regulations, we had the honor and the great advantage of frequent interviews with the Resident Commissioner (in fact his presence for a considerable portion of each day) and with several other Members of the Board, and the very nature and variety of the duties assigned to us brought under discussion every *principle* as well as every *practical detail of the whole question of National Education.*

In April we closed our labours in the Office, and resumed our ordinary duties, with the exception of Mr. M'Creedy, who was instructed to remain in *temporary* charge of the *direction* of the Inspection Office for a few months. This temporary arrangement has been protracted from April, 1855, up to this date, and we beg leave to refer to a few points in its working which are, in our opinion, *highly objectionable.*

Complaints have been made by the *great majority* of the Inspectors connected with us, of the tone, spirit, and terms of many of the letters addressed to them from the Education Office, and the indisputable character of this statement is admitted in the fact that it has been deemed necessary to issue *a Circular to all the Inspectors* (B, O, 9, 11, 55) informing them that "the style of some of their letters was declamatory, and that but too often both in tone and in substance they were disrespectful and offensive;" the first time in *twenty-five years* that such an admonitory Circular was issued. To our great regret it has come to our knowledge that some of the most faithful and zealous officers of the Board, *smarting under the infliction of such communications*, have been driven to abate that cordial and ardent zeal which in no branch of the public service is more needed than in the department of *Popular Education*, and to discharge their duties, if not entirely in a routine, mechanical, and perfunctory manner, at least without the heart and earnestness which can alone inspirit duty, and produce, through it, the highest results. We are further grieved to have to assure the Commissioners that, *in more than a few instances*, so distasteful has the service been rendered, *owing to the change of treatment towards the officers, that any other respectable employment, even if less lucrative, would be desired by gentlemen who had hoped to continue their lives in the Board's service.*

Complaint is also made, although not to the same extent, of the style of the correspondence addressed from the Inspection Office to the Managers of of the Schools throughout the country. We would respectfully call attention to the kindly, considerate, and dignified tone of the letters addressed to the Inspectors up to the year 1838, and even to the contrast between the correspondence for the past year and that at any previous period, but, passing from our own Institution to a similar one in England, we beg leave to request the attention of the Commissioners to the published proceedings of the Committee of Council on Education, in which will be found *models of official style well worthy of imitation.*

The tendency of the system pursued by the Office for the past year, in

reference to the duties of the District Inspectors, has been to needlessly multiply and extend Reports, Forms, Returns, &c., thereby throwing a greatly increased, and often unnecessary amount of *mere clerical* labor upon the Inspectors, which lessens the time which should be devoted to the main duty of their office—the examination of the pupils, and those other matters directly bearing upon the *education* of the people—and which also leads them to fear that informality in clerical routine is a more serious fault than incompetency or neglect in the more important business of school inspection.

Since the termination of our labours in Dublin, in April, 1855, numbers of new *Forms* in relation to the inspection have been introduced, and others altered, about which we have not been consulted. This was an unwise departure from the practice of the previous eight or nine years, during which every new form of official document introduced, in connexion with the duties of inspection, was the joint production of the whole of the Head Inspectors. The advantages of this system would be evident *à priori* to any one who considers the various special tastes, and antecedents of the members of our branch of the Inspection Staff, and the recent departure from it has practically exposed this ill-judged measure. The form of *Primary Report for the District Inspectors* was submitted to us only in a casual way, at our meeting in Spring, 1855, and although we suggested changes in it which were adopted, it continues to be clumsy in its mechanical arrangement, both of subjects and of details; all the objects aimed at in such a Report could be clearly set forth in *less than half* the amount of writing at present required, and lastly, the most important portion of the whole Report—that in reference to *the results of the examination of the classes*—has proved a *complete failure*. Some of us pointed out, early last year, the looseness and ambiguity of this portion of the Report, and also suggested the means of preventing the erroneous results which it was sure to produce. These were unheeded however, and a recent Circular sent by the Office, explanatory of this portion of the Report, fully admits that from the widely different meanings attached to the several headings in it by the Inspectors, the results which these gentlemen set forth *refer to no common standard, have little positive and no relative value, and are utterly useless for the purpose of educational summary or Tabulation*. Even now, after the promulgation of that Circular, and after the Report has undergone various corrections and alterations, it requires to be entirely re-cast and simplified, in order to meet the object of such a document.

In reference to the Form of *Annual Report* of the District Inspectors, which in Spring, 1855, we found *privately printed* but not circulated, we beg leave most respectfully to express our surprise that such a document should be drawn up and approved without any reference to *five-sixths* of those officers then charged with the superintendence of that department; that during our three months' conference it was never referred to us for consideration, and, finally, that it should be circulated amongst the officers under us, without even the courtesy of a copy of the document being first forwarded to us. Circulars in reference to *Convent* and *Industrial schools*, as to the *General Lesson*, as to suggested improvements in the *mode of paying the Teachers' salaries*, as to the *Notices respecting Religious Instruction*, and on other deeply important subjects, have been sent to the District Inspectors, and although these should, *naturally*, have been first sent to us, either for our opinion or for our guidance, we were often indebted to the courtesy of our subaltern officers for a *knowledge* of the *existence* of such *official communications*, and, further, some of these, as well as other documents issued to the Inspectors, have never yet been seen by us.

The *punishments inflicted upon Teachers*, owing to unfavorable Reports upon their schools, within the past year, have, *in numbers of instances*, been of an *extremely severe character*, especially in the cases of depression, not only

by *a single grade*, but, frequently, by *a whole class*. Weighty reasons, some in reference to the institution and some to the social circumstances of the country, should, in our opinion, have suggested a different and milder course. As in legal so in official life; if either the code or its administration be too severe, Inspectors, as well as Jurors, will, humanly speaking, consider the nature and extent of the punishment, and modifying their verdicts accordingly, look, rather, for extenuating circumstances, or for grounds of acquittal, than for a conviction of the party on trial.

Considering the services we had rendered in *Organising the Inspection Department*, as may be seen in our Report on the subject, the arrear of business therein which we worked off, and the number of forms and processes which we introduced for the more expeditious despatch of business, we were surprised and disappointed to see, *by the Report of the Treasury Commissioners upon the Official Establishment*, that, not only no recognition is made of our services, but, the *credit of the work is actually given to one of our colleagues*, now temporarily attached to the Central Establishment, who, strange to say, was *the only dissentient from our recommendation* of those *very schemes of improvement*, to which any recent successful working of the Inspection Department *is, mainly, if not wholly, owing*.

Reviewing all the grounds here set forth, considering the terms and object of our appointment, and our official status, up to May, 1855, we feel bound to state, that our relations to the Office and to the District Inspectors have been materially interfered with, during the last year, and in a manner and to an extent seriously detrimental to our public usefulness. An attempt has been made to transfer to *a member of our corps*, now in the Office [Mr. M'Creedy], that general superintendence over the entire Inspection Department, which, under the direction of the Commissioners, it is, emphatically, *our* province to exercise, and an assumption of professional skill and knowledge has been exhibited, that, considering who the members of our corps are, and what have been our training and experience in connection with education in Ireland, can only result in exposure before the Commissioners, and in evil to the best interests of the Institution. This gradual interference with the duties and privileges of our office has gone on, *tentatively*, for the past year, and, had we, at a much earlier stage, appealed to the Commissioners against it, we might have been charged with motives which cannot now influence a single individual amongst us. We unanimously feel, that it merely requires such an evil to be made known to the Commissioners, and its correction, *so far as it is possible*, will speedily follow. Debarred from our Annual Conference, where opportunity would have been afforded to us to *privately represent to the Commissioners*, at the Office, any grievances under which we labored, now no other means of redress is open to us, than official appeal of this kind, and to such we have resorted *only in the last extremity, and with the most sincere reluctance*. Their faithful servants for *from nineteen to twenty-two years*, we shall ever dutifully bow, in this, as in all other matters, to whatever changes, alterations, or improvements, the Commissioners in their wisdom may deem fit and necessary in reference to our Department, while, at the same time, we shall ever feel it an imperative duty, as well as a privilege, to lay before them the results of the united experience which we have gained, in the practical working and direction of the National System, throughout every part of Ireland.

We have the honor to remain, Gentlemen,

Your very obedient servants,

(Signed)

Head Inspectors

James W. Kavanagh,
James Patten, A.M., M.D., M.R.I.A.
Wm. H. Newell, LL.D.
Timothy Sheahan, A.M., T.C.D.
Patrick J. Keenan.

May 31st, 1856.

APPENDIX. O (page 272)

A copy of the Letter of Remonstrance, from which these extracts are taken, was forwarded to the Secretaries and to *each* of the Commissioners, and the following is the order of the Board made thereon:

Board's Order, 6th June, 1856.

"The Commissioners having considered a Joint Letter, signed by the Head Inspectors, expressing objections to the arrangements for conducting the business of the Inspection Department, commenting on certain Orders of the Board, and praying for redress of those alleged grievances: the Head Inspectors are ordered to be informed, that the Commissioners have received the above letter, with the utmost surprise and disapprobation; they consider it to be marked, throughout, with an amount of indecorum, indiscretion, and insubordination never before exhibited by any persons engaged in their service. That such a document should have proceeded from the very men who ought to serve as models of prudence and fidelity, adds greatly to their offence, and to the pain and astonishment of the Commissioners.

"The Head Inspectors are further informed, that, *as it appears from every part of the letter, that they disapprove of the views of the Board, on many most important particulars*, and that they are discontented with their position, they are distinctly to understand, that if they are not satisfied with it, *their proper course will be, to withdraw from the service. and that the Commissioners are prepared, at once, to accept their resignation; should they decline to do so, they must be prepared for instant dismissal, should they ever take such another step, as that which has now drawn down upon them the severe condemnation of the Board.*

"*Nor will it be enough that they abstain, in future, from all active insubordination; they must, in their whole conduct, evince the most cordial co-operation with the Commissioners, and the most cheerful obedience to their will, when conveyed through the officers of the Central Establishment.*

"The Head Inspectors are reminded that the Commissioners have always given due consideration to all reasonable suggestions which they have submitted to them."

The Resident Commisssioner regarded this proceeding as a *personal* attack on *himself*, and openly stated that it was *planned* and *executed through* and *by Mr. Kavanagh, although no opinion or statement could be more erroneous;* yet, as some of the parties who originated the letter have been more than silent while these falsehoods were circulated, and, without protest, stood by while the Resident Commissioner singled out Mr. Kavanagh as the chief victim of his official vengeance, owing, in a great measure, to what he calls "*this atrocious letter,*" *it is due to the character of all parties to publish the simple facts connected with this document.* If the letter were the act of *one* officer, who, through any unfair influence whatever, had obtained the signatures of all his colleagues to it, then its moral weight, as an exposition of the working of the System, would be greatly lessened; but, on the other hand, if, as we shall prove, it was the *bonâ fide* act of all, then not only is it their deliberate judgment upon the working of the Department, but the subsequent conduct of some of the parties proves the weakness, to use no stronger term, of their character, and the corrupting influences to which they are subjected. The Resident Commissioner distinctly stated that Mr. Kavanagh got up this attack upon the Inspection Department, *because he had not been appointed Chief of Inspection.* This statement ought not to have been made, as no one knew better than the Resident Commissioner himself that Mr. Kavanagh never applied, directly or indirectly, for the office; nay, more, that Mr. Kavanagh assured the Resident Commissioner, when he informed him that some new situation of the sort was about to be made, *that he did not desire the appointment.* Mr. Kavanagh, however, expressed to the Resident

Commissioner his opinion that the gentleman proposed by him for the office was, on many grounds, unsuited to it, and that the Catholic people would never submit to have the direction of the entire Inspection Staff transferred from a Catholic to a Presbyterian, especially to such a man as Mr. M'Creedy. The Resident Commissioner openly stated, even before some officers of lower grade, that Dr. Newell supported this Joint Remonstrance, because he had refused to appoint a near relative of Dr. Newell's—"a man from behind a counter, unfit for the public service," as the Commissioner described him—to an Inspectorship, "an office requiring," as he stated, "scholarship." Dr. Patten signed the Remonstrance, owing, it was alleged, to his inability to refuse Mr. Kavanagh, to whom he was under official obligations of a serious kind; Mr. Keenan, it was said, supported it from his intimate relation as Mr. Kavanagh's former pupil and friend, and Mr. Sheahan, the only remaining Head Inspector, was said to have joined in it through fear of being put in "*official Coventry*" by his colleagues. The Resident Commissioner not only uttered and circulated these offensive statements, and to several officers far below the Head Inspectors in position, but he realised them in action. A few months after the decision on the *Joint Remonstrance* of the Head Inspectors, he had Dr. Newell *suspended*, on the most trifling pretence, and, the following year, he had Mr. Kavanagh first *depressed* from the rank of Head Inspector, and, almost immediately after, *suspended*. The simple facts of the origin of The Remonstrance are these: In Autumn, 1855, Mr. Keenan attempted to arouse the sympathy and support of his colleagues, when he was ill-used by Mr. M'Creedy, in reference to the investigation held in the Lancasterian proselytising schools, Belfast, but he failed, save in one quarter. In the Spring of 1856, the Head Inspectors were denied their usual Conference, and constant correspondence passed between them, detailing many of the grievances set forth in the Remonstrance. Dr. Newell *proposed* a joint letter, but the matter was coldly received by some of his colleagues; he appealed to them on various grounds, and the following extract from one of the many stirring epistles to *all* his colleagues—dated 27th March, 1856—is sufficient evidence that he was at the head of the agitation some *months* before the joint remonstrance was forwarded to the Board:

"As to unity of action among the Head Inspectors, in future, I see no chance of it. Every man appears to doubt at least one of his colleagues, each perhaps a different man. For my own part, I only apprehend ————'s support being doubtful, *but I found that others would not stir in behalf of our position.* No doubt *the whispering system* can be tried with *men* as well as with *horses*. There are three or four points on which I purpose appealing to the Board, and should I succeed, I shall be able to exclaim, as C. Marcius did when he fluttered the Volscians, '*alone I did it.*'"

Even so early as February 11th, Dr. Newell proposed that the Head Inspectors should obtain a week's leave of absence in order to meet in Dublin upon the subject of the common dissatisfaction felt at the current proceedings, and in this, as well as in all his other letters here quoted from, *there was no attempt at privacy, on the contrary*, he states: "*Of course I consider your note* STRICTLY OFFICIAL. *So is my suggestion, as to the proposed meeting.*" To the Resident Commissioner himself, Dr. Newell addressed a note—dated 26th January, 1856—complaining of his vacillation, and of the hostility of the Secretaries, and in which the mutinous spirit of the Inspection Corps is avowed:

"On Saturday last you gave orders that the Head Inspectors should be called up for the 20th February. By the same post I wrote to the three in the country, informing them of the conditions upon which they were to attend. This day I learn that Mr. Cross is *opposed* to the Conference, and, of course, that Mr. Kelly, *who wishes to snuff out our corps, is opposed also.* I can only say, and in saying it I speak the feelings of others, that *staving off the Conference will not throw oil on the troubled waters.*"

This spirit of open discontent spread through the *entire* inspection staff,[1] Dr. Newell was *foremost*, however, amongst the Head Inspectors in rousing its higher members to action, and as each new document was issued by Mr. M'Creedy, his contempt for these productions was expressed in terms much similar to the following, addressed to Mr. Keenan:

"Very odd that M'Creedy should dislike Hunter so much. It was unfortunate that we did not bring *our charter points* under the Resident's notice before we left Dublin. M'Creedy's *whole study* is to make us mere puppets, and pull the strings himself. The aim of the [Teachers'] *Quarterly Report* is this. I am so much opposed to this document that I have written a long letter to Mr. Macdonnell, marked '*strictly confidential*;' my letter includes several other points. Have you seen the last form of '*the Quarterly?*' The explanations in pp. 1 and 2 *out Herod Herod*. Such an educational document never appeared since the days of Confucius. The great body of the Teachers could no more comprehend it than they could write a thesis on the decussation of the nerve. It is really too bad to have men's time taken up with such nonsense. If you omitted to bring this subject under Mr. Macdonnell's notice, write about it. This said *Quarterly* is fraught with danger *to us* and to the service. Should M'Creedy carry out his views, with reference to this document, he will have struck a heavy blow at our occupation, while he will also have worked detriment to the schools. But, if you, Kavanagh, and myself *write*, like *men*, we shall be able to squelch it, and expose the statistical (?) genius of the *Ursa Major*. I have not time, to-day, to write to Kavanagh, but if you send him this note, when writing on the subject, he will understand my feelings. Let us stand together, and be skilful in our *modus operandi*, and we must succeed, because justice and truth are on our side. Our Model School here [Galway] is on *very* ticklish ground at present, all but open hostility declared—bad news."

Thus, for some months, was this agitation going forward, Mr. Kavanagh being one of the most quiescent of all the parties interested; at length, it was decided that a *Joint Remonstrance* should be submitted to the Board; that it should be drawn up by all, but written out by the party least obnoxious to the official authorities. Dr. Newell, in one of his letters, to Mr. J.W. Kavanagh, dated 7th April, states "should Patten refuse to write the letter, the next least obnoxious can do it. I quite agree that, *you are the person who should draw it up.*" For weeks, Mr. Kavanagh was urged to draw up the document, meantime, the active correspondence between the *five* Head Inspectors proceeded; at length, finding that he hesitated to enter upon the duty assigned to him, *all* his colleagues, Drs. Patten and Newell and Messrs. Keenan and Sheahan, expressed their dissatisfaction, in terms almost amounting to distrust. The most entire and perfect unanimity existed both as to the necessity for getting up the Remonstrance, and also as to the heads of it, Dr. Patten, alone, threw in a subject of disagreement, as he wanted the Head Inspectors *to pledge themselves, that, in the event of their failing to obtain redress from the Board, all five should either resign their situations, or else request to be restored to their former office as District Inspectors*, so stongly did he feel the monstrous absurdity of the new administration of the Department, under Mr. M'Creedy. Mr. Sheahan and Dr. Newell came up from the country to block out, with Mr. Kavanagh, the draft of the Remonstrance, and, when ready, it was submitted to all parties, and discussed, paragraph by paragraph. Mr. Keenan sketched suggestions extending over four pages of foolscap, besides numerous emendations of the text, adding that the letter was "able, vigorous, and temperate," and signing it with the addition—"*although a few months ago, I did not dream of the likelihood of ever being able to raise the cry—I now shout out 'vive*

[1] Dr. Newell stated, that Messrs. M'Sheehy, Wilson, and others of his Inspectors, were entirely with the Head Inspectors, and against the Board, in this whole business.

l'esprit de corps.'" Dr. Newell and Mr. Sheahan, as already stated, not only supervised the framing of The Remonstrance, inserting several points which originated with them, but both of them waited on and wrote to Master Murphy, one of the Commissioners, to solicit his support of it at the Board, and, so far succeeded, that he applied, as elsewhere mentioned, to have its consideration postponed, to a subsequent meeting, that he might attend on the occasion. After this clear statement, it can never again be affirmed, that this *Joint Remonstrance* is other than the *deliberate*, *matured*, and *unanimous* act of the whole corps of Head Inspectors—some of them *ten* years in that office, and the five consisting of two Protestants and three Catholics—that Mr. Kavanagh *originated* it, or that he took even as active a part in getting it up as some of his colleagues. This statement further places on record, the dishonorable conduct of men, who witnessed one of their colleagues unjustly and despotically punished for a *common* act in which they largely participated, whilst they never stood forward to avow their responsibility, but permitted him to be charged with the entire authorship of it. Even for some time after the adverse decision of the Board, the Head Inspectors continued equally unanimous in all matters relating to the Remonstrance.

Mr. Keenan writes, "*Hors de combat!* Many a brave fellow was in the same position, and many a brave fellow fell in a less noble cause. Few, however, received so ignominious a sentence!! I cannot regard it as anything short of being atrocious; and an evil day has found a public Board capable of treating five respectable men more roughly and more grossly than any one of the five could treat the boy that polishes his boots. Half the money in any independent employment would, indeed, be a happy exchange for the obloquy and anguish one has to suffer in this. What a desperate thing it is that we cannot *afford* to accept the compliment the Board proposes to us."—"I had a short note from Newell to-day. He is rather dolorous in his news, but firm as a rock in his opinions. He thinks we may be all called up to *narrate* our respective woes, in the awful presence of the Board, and prove *vis-a-vis* to M'Creedy, by the enumeration of various details, that we have been justified in our conduct; as for me, I would rejoice at such a course, I would then give them a history of a Model School, and of the official dealings of Master M'Creedy[1] towards it, for the last year, that would strike terror into their irresponsible and benumbed consciences. Oh! that it may come to details, and then out comes the murder."

The letters of the Head Inspectors were all of a similar if not stronger cast; on the urgent and repeated appeals of Dr. Newell, some of the Head Inspectors kept from calling to the Education Office, except when compelled by unavoidable business, and, it is to be hoped, that the statement now made will have the effect, *for their own sakes*, of causing these gentlemen to exhibit less duplicity in now affecting to approve of men and measures to whom and to which their hostility is as deep-rooted as their motives for its concealment are evident.

Order of the Day in St. Mary's Catholic Training College, Hammersmith. P (page 310.)

	H.	M.	
At	6	0	Rise.
„	6	45	Morning prayers and mass.
„	7	45	Breakfast.
„	8	0	Making beds, cleaning shoes, recreation.
„	9	0	Lectures.
„	1	0	Dinner.
„	3	0	Private study.
„	6	0	Refection, recreation.
„	7	0	Music, drawing.
„	9	0	Supper, recreation.
„	9	45	Night prayers, bed.

[1] Now Mr. Keenan's colleague, as Joint Chief of Inspection.

APPENDIX. P (page 310.)

SUBJECTS OF STUDY AS DISTRIBUTED IN THE ROMAN CATHOLIC TRAINING COLLEGES AIDED BY PRIVY COUNCIL GRANTS.

Roman Catholic Training School of St. Mary's, at Hammersmith, for Males

TIME TABLE.—SECOND YEAR STUDENTS.

—	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
At 9	Holy Scriptures.	Catechism.	Science of Education.	Holy Scriptures.	Catechism.	Logic and Rhetoric.
At 10	(*a*) Mathematics or Latin.					
At 11	(*b*) Geography.	History.	Geography.	History.	Geography.	History.
At 12	English Grammar.	(*c*) Physical Science.	Latin or Mathematics.	English Grammar.	Physical Science.	Latin or Mathematics
At 3 / At 4 / At 5	Private Study.					Recreation.
At 7		Drawing.		(*d*) English Literature.		
At 8	Music.				English Literature.	

(*a*) *Mathematics.*—Arithmetic, Euclid, Algebra, Trigonometry, Land Surveying, and Practical Astronomy.
(*b*) *Geography.*—Physical, Political, Commercial, Geology, Natural History, Popular Astronomy.
(*c*) *Physical Science.*—Mechanics, Hydrostatics, Pneumatics, Electricity, Optics, Inorganic Chemistry.
(*d*) *English Literature.*—Shakspeare, Warren, Milton, &c.

FIRST YEAR STUDENTS.

—	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
At 9	(*a*) Mathematics or Latin.					
At 10	Holy Scriptures.	Catechism.	Science of Education.	Holy Scriptures.	Catechism.	Logic and Rhetoric.
At 11	History.	(*b*) Geography.	History.	Geography.	History.	Geography.
At 12	English Grammar.	Latin.	(*c*) Physical Science.	English Grammar.	Latin.	Physical Science.
At 3 / At 4 / At 5	Private Study.					Recreation.
At 7		Drawing.			English Literature.	
At 8	Drawing.			English Literature.		

(*a*) *Mathematics.*—Arithmetic and Mensuration, Euclid, Algebra.
(*b*) *Geography.*—Physical, Political, Commercial.
(*c*) *Physical Science.*—Industrial Mechanics, and Machinery.

Sundays.
11-12. Gospel of the day by heart, with notes of lesson on it.
12-1. Correction and arrangement of abstracts of week-day lessons on Religious Subjects.
7-8. Vocal Choir Music.

Original Composition on a given subject in the form of an Essay is required every week.

Liverpool Roman Catholic Training College for Females.

STUDENTS' TIME TABLES.

DAYS.	5½.	6¼.	7.	7½.	8.	9.	10½	12½	2.	3.	4½.	5¼	6½	7½ to 9.
MONDAY, ..	Rise Prayers.	Private Study.	Chapel.	Breakfast and Recreation.	Household Work.	Religious Instruction (Doctrinal).	English History.	Dinner and Recreation.	Reading	Lesson on Objects or Common Things.	Tea and Recreation. 5. Chapel.	Music.	Private Study.	Supper and Recreation.
TUESDAY,..	,,	,,	,,	,,	,,	New Testament.	Parsing and Paraphrasing.	,,	Writing	Arithmetic.	,,	Drawing	,,	,,
WEDNESDAY	,,	,,	,,	,,	,,	Methods of Teaching.	Map Drawing.	,,	In the Practising School.					
THURSDAY,.	,,	,,	,,	,,	,,	Church History	English Language and Grammar.	,,	Writing	Arithmetic.	Tea and Recreation. 5. Chapel.	Drawing	Private Study.	Supper and Recreation.
FRIDAY,....	,,	,,	,,	,,	,,	Old Testament.	Geography.	,,	Reading	Notes of Lessons.	,,	Music.	,,	,,
SATURDAY,.	,,	,,	,,	,,	,,	School Management	Domestic Economy.	,,	Needle-work.	,,	,,	Needle-work.	,,	,,

SUMMARY OF TIME TABLES.

	Hours per Day.
Lectures and Study	8
Music or Drawing	1½
Household work	1
Meals and Recreation	3½

	Hours per Week.
Lectures:	
Religious Lessons	5
Reading	2
Writing	2
English Grammar and Language ..	3
Arithmetic	3
English History	1½
Geography	1½

	Hours per Week.
Lectures:	
School Management	2
Music and Drawing	5
Domestic Economy and Household work	7
Needlework	3
Study	8
Practice in Teaching	3

Programme.—Education Office.

Training Department.

Subjects of Professor Sullivan's Lectures and Examinations (assisted by Mr. Rintoul) :—

1. Best method of teaching the *alphabet*—Lancaster's, Jacatot's, Wood's, Pillans' plans. 2. Improved method of teaching *orthography*—practical rules for spelling. 3. The most approved method of teaching *reading*—rules for reading. 4. Best method for teaching the *meaning of words*—*roots* and *derivations*—*English grammar* and *composition*. 5. Easy lessons in Reasoning or the elements of logic. 6. Examination in *Lesson books*, published by the Board. 7. Reviews of the different systems of popular education—Bell and Lancaster, Pestalozzi, Fellenberg, &c. 8. Different methods of teaching—the *intellectual*—the *monitorial*—the *simultaneous*—the *elliptic* or *suggestive* the *mixed* or *eclectic* methods. 9. Reviews of the principal treatises on popular education, including *Abbot's* "*Teacher*," and *Hall's lectures* or *School keeping* (American writers). 10. Geography, and the elements of Astronomy. The elements of *political economy*, taking Archbishop Whately's "Easy Lessons on Money matters" as the basis: and touching only on those topics which are *plain*, *practical*, and *corrective* of *popular prejudices* 12. An *outline of English Literature*, and *General History*.

Subjects of Professor Butler's Lectures and Examinations (assisted by Mr. O'Sullivan and Dr. Clarke).

1. Arithmetic. 2. Algebra. 3. Geometry. 4. Trigonometry and surveying. 5. The most useful and important principles connected with Mechanics. 6. Hydrostatics. 7. Pnuematics. 8. Optics. 9. The Steam Engine. 10. Electricity, &c. 11. Heat. 12. Chemistry, as applied to Agriculture and the Arts.

DAILY OCCUPATION OF THE TEACHERS' TIME IN THE LECTURE ROOMS AND MODEL SCHOOLS.

Male Teachers in Training.

Mondays, Wednesdays, Thursdays, and Fridays.

H.	M.		H	M.	
10	0	to	11	0	Mr. Butler—Lecture.
11	0	„	12	0	One-half with Mr. Rintoul, and the other with Mr. O'Sullivan.
12	0	„	12	30	Relaxation in play-ground.
12	30	„	1	30	Dr. Sullivan—Lecture.
1	30	„	2	0	Mr. Glover—Hullah's system of singing.
2	0	„	3	0	Class teaching under Mr. Rintoul and Mr. O'Sullivan; a portion being in the male and infant Model Schools.
3	0	„	4	0	Lecture on Agriculture.

Tuesdays.

9	0	„	10	0	Mr. Glover—Hullah's system of singing.
10	0	„	12	30	Religious instruction, under their respective clergy.
12	30	„	1	0	Relaxation in play-ground.
1	0	„	2	0	Dr. Sullivan—Lecture.
2	0	„	3	0	Mr. Butler—Lecture.
3	0	„	4	0	Lectures on Agriculture.

Saturdays.

10	0	„	12	0	At the Farm, for practical instruction in agriculture, &c.
12	0	„	2	0	Practical surveying.
2	0	„	3	0	Horticulture.

OCCUPATION OF TEACHERS' TIME BEFORE AND AFTER SCHOOL HOURS.

George's-street and Marlborough-street Establishments.

H. M.		H. M.	
6 0	to	7 0	Rise, wash, devotional exercises, making beds.
7 0	„	8 30	Study.[1]
8 30	„	9 20	Breakfast.
9 20	„	10 0	Walk to Model Schools, and recreation in play-ground.
10 0	„	4 0	In *Model Schools* and *lecture rooms*.
4 0	„	5 30	Dinner and recreation.
5 30	„	8 45	Study.
8 45	„	9 30	Supper and relaxation.
9 30	„	10 0	Preparing for bed.

The Teachers in George's-street establishment receive two hours' instruction in drawing, each week, in the evenings, from Mr. Smeethe.

On Saturdays, all the Teachers are required to attend the Model Farm at Glasnevin, to receive instructions in the practice of agriculture, horticulture, and land surveying.

Female Training Establishment, Talbot-street.

H. M.		H. M.	
6 0	to	7 0	Rise,[2] wash, dress, devotional exercises, make beds, sweep rooms, &c., &c.
7 0	„	8 0	Assemble in class-room for morning study, under Mrs. Campbell and Assistant, preparatory to Professors' lectures.
8 0	„	9 30	Breakfast, and exercise in play-ground.
9 30	„	3 0	Attending the Professors' lectures, and in the female and infant Model Schools for the practice of teaching.
3 0	„	4 0	Hullah's system of vocal music, under Mr. Glover.
4 0	„	5 30	Dinner and relaxation in play-ground.
5 30	„	7 0	Dressmaking, under Mrs. Haddock.
7 0	„	7 30	Tea.
7 30	„	9 30	Study and preparation for lectures.

On Saturdays, a portion of the class is engaged in various useful employments in household matters—cleansing, washing, ironing, &c. &c., in weekly succession; in repairs of clothes, correspondence with parents, &c. &c., exclusive of two hours for exercise.

Opportunities are afforded to all the Teachers to receive religious instruction from their respective pastors, and to attend their places of worship on Sundays.

The Teachers who reside in Great George's-street, attend at Marlborough-street in the evening, to learn drawing. The female Teachers attend the drawing classes at two o'clock every day, along with the pupils of the Female Model School.

The Teachers in training are practised carefully in the art of teaching, in the Model Schools, as the most important matter connected with their profession. Besides those specially preparing for the charge of Infant schools, the whole of the Teachers, with the externs, attend the Infant school during a portion of their course.

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[1] The Teachers while at study, to be under the superintendance of Mr. O'Sullivan, assisted by Mr. Finlay, and in the Glasnevin establishment under Mr. Larkin.

[2] From 1st October to 1st April they rise an hour later.

FEMALE TEACHERS IN TRAINING

Mondays, Wednesdays, Thursdays, and Fridays.

H.	M.		H.	M.	
9	30	„	10	30	Mr. Rintoul (Mondays, Thursdays, and Fridays), and Mr. O'Sullivan (on Wednesdays).
10	30	„	11	0	Relaxation in play-ground.
11	0	„	12	0	Mr. Butler (Mondays and Thursdays), and Dr. Sullivan (Wednesdays and Fridays).
12	0	„	1	0	Relaxation in play-ground.
1	0	„	2	0	Practice of teaching in female school.
2	0	„	3	0	Part in female and infant school, and part in drawing class.
3	0	„	4	0	Mr. Glover—Hullah's system of singing.

Tuesdays.

10	0	„	1	0	Religious instruction, under their respective clergy.
1	0	„	2	0	Mr. Rintoul—Practice of teaching.
2	0	„	3	0	Drawing class.
3	0	„	4	0	Mr. Glover—Singing.

Saturdays.

10	0	„	12	0	Female Model Schools.

FEMALE SPECIAL CLASS.

The female special class attends a second course with the general class, and is afterwards employed in the practice of teaching, in the female and infant Model Schools.

The following will show how little time the teachers in training have to prepare for lectures, or to digest what they learn:

T
(page 313.)

Rules and Regulations for Schools in the Dioceses of Kildare and Leighlin—prescribed by the Right Rev. Dr. Doyle (1826).

1. When a school is fitted up with desks, forms, and supplied with spelling and reading lessons, let a Committee of Management be formed for governing it.

2. Let a Master, who has obtained a certificate from the Teacher in one of the Model Schools in the several Deaneries, be employed at a fixed salary, and engaged to conduct the school, according to the improved plan which he has learned.

3. Let a fund, for the payment of the Master and for defraying the current expenses of the school, be formed of the annual subscriptions paid by the wealthy individuals residing in or connected with the district; of the weekly or quarterly payments by the children; and, where necessary, of collections made at appointed times, by the Clergymen at the chapel, or by Members of the Committee throughout the town or district.

4. Let the weekly payments for paupers be made by the Treasurer (who must be a layman) out of this fund; so that by the school-roll all may appear to pay.

5. Let the hours of attendance at school be fixed by the Committee, and all its regulations enforced by the visitors; whose remarks, written in a book to be kept by the Master for that purpose, are to be read by the Secretary to the Committee, at the quarterly meeting. Those meetings are to be held on such days as the Committee themselves may appoint.

6. (see page 220), and 7. (see page 213).

Extracts from Letter, published in *The Nation* (January 8th), dated 6th January, 1859, signed "*Consistency*," and addressed to EDWARD BUTLER, Esq., late Professor of Elementary Mathematics, Catholic University.

Apart from what is absolutely necessary for these objects, there is no desire to obtrude your name or your antecedents upon public attention, but when you determined on returning to the service of the National Board, you must have expected that this strange and inconsistent step would be made the subject of free and unfavorable criticism. Forty years ago, your family left Ireland, and after an absence of about nineteen years in France, you returned in 1837, and, next year, you were appointed one of the twenty-five Inspectors of National Schools. You then entered Trinity College, and, in that reign of official ease, you managed to reach on your duties as Inspector, while keeping your terms both in College and in the Temple, and, in 1842, you were called to the Bar. Your vigilance and zeal to meet, and even exceed all the wishes of the Board, were surpassed by no officer on the staff, and especially in giving effect to the teaching of the "*common religious element*" in the schools. Archbishop Whately's "Lessons on the Truth of Christianity" was adopted by the National Board in 1838, but immediately condemned by His Grace Most Rev. Dr. MacHale, and others of the Catholic Prelates, and, finally, by the Holy See. The Board made a rule, in 1842, not only declaring that the use of this work was not compulsory, but that if the parents of even *one* child objected to its use, the book would be excluded altogether from the other pupils, during the common school-hours. It was introduced into the Central Training Department, and used for a very short time by the Teachers, but then given up. At this period you were stationed in Coleraine, and were accustomed to call in the Teachers of your district, every Saturday, for the purpose of instructing and examining them, a voluntary duty, undertaken by a few, only, of the Inspectors. Such was your zeal for the diffusion of Archbishop Whately's little work, that you instructed the Teachers, Catholics and Protestants, upon it; pointed out to them the best mode of teaching it; and even applied to the Commissioners to include it as an *essential* portion of the Programme of subjects required in the classification of Teachers. Nor did you stop here, as, in 1844, you printed and published in Coleraine, a little volume, styled "*Questions for the use of the Teachers of National Schools in Ireland*," intended for those of all creeds and of both sexes, in which every chapter and every leading sentence of Whately's Christianity is analysed and drawn out, in some five hundred questions upon it. In the same volume for Teachers you quote largely from Dr. Whately's Logic, a work glaringly anti-Catholic in several of its statements and definitions, you recommend the student to logically analyse Dr. Whately's *Christian Evidences* (another form of Lessons on the Truth of Christianity), and you furnish the Teacher with an epitome of "Paley's Evidences of Christianity." This volume of questions was purchased by all the Teachers of your own district, whose classification and promotion were entirely in your hands; it was sold in the Central Training Department by Professor Sullivan, and, thus recommended, it obtained a wide circulation amongst the Teachers throughout Ireland. No officer that has ever been in the Board's service, Protestant or Catholic, has evinced anything, in kind or degree, like this zeal in spreading a knowledge and use of works which even the Protestant Commissioners voted off the list in 1853, as utterly objectionable for Catholic children. When the controversy about those works was brought before the House of Lords, in 1854, your warm and active support of them was duly remembered and testified to by their author, Archbishop Whately, who stated in evidence:

"One of the Head Inspectors, a Roman Catholic, drew up a set of questions on that very book ('Evidences of Christianity') and gave lectures to

APPENDIX. U (page 316.)

Teachers, to instruct them how to communicate that knowledge;" and to Lord Eglinton's next question, "what is the name of that Inspector?" His Grace answered, '*Butler*.' "

Your particular friend, Dr. Sullivan, who is now your colleague, was yet more specific and complimentary in his account of your zeal to the Committee of the House of Lords. He said:

"I may mention that Mr. Butler, who will be before your lordships, seemed to value the "Evidences of the Truth of Christianity" very highly; and I do not know any person more competent to judge of it than he is. He is, besides, a gentleman of strict honour; and I am sure that he would not have approved of the book, if he thought that it contained anything objectionable. In the year 1844, Mr. Butler had questions upon the work printed at his own expense; and he, to my knowledge, proposed to examine the Teachers in his own district upon it, though not required by the Board to do so. He requested me to present copies of it to the Archbishop, which I did; and I procured from His Grace a number of books to be given as premiums to the Teachers in Mr. Butler's district. Mr. Butler is a very excellent and zealous officer, a Roman Catholic, and as he is very strict, and, I am sure, sincere, in his religious views, I take it that when he approved of these Lessons, and imposed this duty upon himself of circulating them beyond what he was required to do by the Board, he must have had a good opinion of them at the time."

Thus true to the Butlers' motto—"*comme je trouve*"—you took things as you found them; Archbishop Whately sent premiums of his Logic and some other anti-Catholic works to your Teachers, which you distributed amongst them; the summer of 1846 ripened the fruits of your zeal, and you were promoted, as your own premium, to the newly created office of Head Inspector.

In a few months you were joined by a young Catholic colleague of equal rank, and this is not the place to ask you what led, humanly speaking, to the rapid change of opinion and subsequent repentance, which seemed to have set in from this time up to 1849, when you became as much opposed to Dr. Whately's books, and to the whole principle which they represented, as you had been their special and only Catholic apostle. You and your then colleague, Mr. Kavanagh, excluded these Tracts and the whole of "the common religious books" from the Model Schools in Newry, Galway, Athy, West Dublin, Clonmel, and Bailieboro'. The following extract from the evidence of Archbishop Whately, in 1854, refers to this change in your opinions:

"Your Grace put in a little work, entitled 'Questions on the Lessons on the Truth of Christianity,' written by Mr. Butler, one of the Inspectors of the Board, as proving that Mr. Butler approved of the work—is your Grace aware that on the 31st of July, 1852, this same Mr. Butler writes an official letter to the Secretaries of the Board, in which he expresses himself in reference to this book in this language:—'With regard to the *Lessons on the Truth of Christianity*, I think the attempt to introduce them into the (Model) School would be attended with the worst consequences, both to the welfare of the school and to the permanence of the National System. There is, on the part of Catholics, an almost universal objection to this work.

"I am quite aware of that. To say the truth, I brought that (Mr. Butler's) book, in a great measure, on purpose to show that a change had come over some persons; either he has changed his opinions, or he has been overruled."

The change in your opinions was not confined to these books, it extended to expurgating the religious element from all the Lesson Books, and which is thus adverted to by Rev. Mr. O'Regan, Protestant Catechist to the Marlborough-street Institution, in his sworn evidence at the Inquiry, in 1854

"Do you apprehend that the religious portions of the Reading Books may be objected to by the Roman Catholics?

"I know that they have been objected to, and that a proposition was even made some time since for the expurgation of these books.

"By whom?

"By one of the Inspectors. He, at the same time, proposed the names of certain persons, who were to revise the Reading Books, under the authority ef the Board.

"Who was the Inspector?

"I do not at present remember his name.

"From whom did you hear that report?

"From Dr. Sullivan, one of the Professors, and he was himself one of the expurgators named bv the Inspector.

"Dr. Sullivan stated that in your presence?

"Yes."

The discussion and consequent changes which took place in 1853, in reference to the use of the Scripture Lessons and Chrisian Evidences, in the Model Schools, engaged your attention, and led to conversations and correspondence with one of your Catholic colleagues. In one of those letters, dated Education Office, 14th February, 1853, you state:

"If the Board pass a resolution requiring the Scripture Lessons and Truths of Christianity to be introduced into the schools under their own control that may in future be established, do you not think it desirable (in case the Bishops pronounce against this order) that we, Roman Catholic Inspectors of all grades, should remonstrate against this order, as requiring Catholic Inspectors and Teachers to violate their consciences in opposing their Bishops in matters pertaining to Religious Instruction?"

The Scripture Extracts were condemned by the Archbishops and Bishops of the Province of Dublin, in July, 1853, yet the Board have introduced them into all their own schools which have since been opened, as Inchicore, Belfast, Ballymoney, &c., and require the Catholic Teachers to teach, and Catholic Inspectors to examine upon them wherever any pupils, Protestant or Catholic, do not refuse to read them. Your colleague intimated to you his readiness to tender his resignation, if necessary, in preference to taking any part in connexion with the use of these books, and, adverting to this determination, you thus wrote to him from Bundoran, 16th July, 1853:

"You misapprehend, I fear, the course which I proposed to follow regarding 'the Books.' I did not intend that we should act at all, unless the Board came to a decision that would place us in antagonism with the authorities of our Church. I only wished we should be prepared, in case such a contingency arose. The course to be adopted in the Dublin Model Schools settles the case, in a satisfactory way, so far as the pupils are concerned, but the proposed rule (of 8th July, 1853) does not meet the case of a Teacher who may happen to have a conscience, and to be unwilling to do what his Bishop has pronounced wrong: and I hope there are some such Catholics among the Teachers, who are ready and willing to submit to authority in matters of religion."

I quite concur in those views, and would remind you that the Scripture Lessons, condemned by the Provincial Synod of Dublin, in July, 1853, are yet used *daily* in the Central Model Schools, as a portion of the combined instruction, and the public can now judge whether *you happen to have a conscience*, as, re-entering the Board's service, you did so with these books, direction of their use, and examination in their matter, a portion of your official duties, in your capacity as one of the Heads of the Model Schools. (*See Evidence of Master Murphy*, in 1854—Queries 8,866-7-8). In 1853-4, your undisguised opinions developed themselves more and more into entire hostility, upon moral and religious grounds, to the training of the Teachers, to Model Schools, to the establishment of any schools under the Board's own management, to all mixed education, and even to social intercourse with Protestants—to the restrictions placed upon the religious education of

APPENDIX. U (page 316.)

Catholic children in the National Schools, and finally, to the entire National System. In a letter, dated 16th July, 1853, to one of your colleagues, in reference to the proposal to introduce instruction in the elements of Physical Science into the Model Schools, since carried out in them all—you state:

"I am thoroughly convinced that the attempted development in the Model Schools will ultimately lead to the condemnation of the Model School *system*, on the very grounds on which the Queen's Colleges have been condemned. I am not aware the Commissioners have ever expressed any views regarding these institutions, beyond their being an extension of the Marlborough-street Schools."

Physical science has been introduced into all the District, and most extensively into the Central Model Schools, and, since 1853, the Model School system has been condemned by the Archbishop and the six Prelates of the Province of Tuam, by the Bishops of Ossory, Waterford, Cork, Cloyne, and Ferns, and from those Model Schools in Limerick, Coleraine (diocese of Derry), and Ballymena (diocese of Down and Connor), the Catholic Clergy have withdrawn. The early and determined opposition of His Grace, Dr. Cullen, prevented, as you well know, the establishment of a Model School in Drogheda, and recent events have not diminished his objection to those institutions, the condemnation of which you so clearly foresaw in 1853. Yet, you are now in receipt of salary as one of the Heads of the Marlborough-street Schools, of which all those other institutions are only an extension!

To some of your colleagues you narrated your surprise and sorrow at the general practice of Scripture-reading, &c., by Catholic children under Protestant Teachers in the National Schools of Ulster; and, although you avoided making any General Report for the years 1853-4, in which the proselytising practices might be made public, you were not very measured in your condemnation of the Priests and Bishops, as well as of the System, because of their toleration of it. Your opinions against *mixed* education were not concealed; and your successor in Ulster reports that you had done great injury to the National System there, from speaking openly against it amongst the Catholic Clergy. The Resident Commissioner, who some years since, honoured you with the *soubriquet of Edward the Confessor*, rejoiced over the returned Prodigal last week, yet, if you were not the father of the official Puseyites, who left Marlborough-street, you were at least supposed to be sincere in your defection. You denounced the Queen's Colleges, prevented young Catholic officers from entering them, inculcated the danger of loss of faith from mixing socially with Protestants, and, that not to be *ultramontane* was not to be Catholic. You expressed your decided belief that every conscientious Catholic Teacher in a National School *did* and *ought* avail himself of every opportunity to form and direct the mind of the Catholic children upon Catholic principles, and these being your known sentiments, all expected, none were surprised, and enemies and friends rejoiced at your departure from an Institution to whose whole principles you were entirely opposed.

Before leaving the National Board, you offered yourself for noviciate to the Jesuits and to the Vincentians, but, owing to their rules, as to age, the sons of St. Ignatius and of St. Vincent lost an ardent and zealous brother. The opening of the Catholic University, at the close of 1854, afforded a suitable field for your religious zeal, your ascetic habits, and your desire to expiate the grave errors and mistakes of the earlier stages of your official life, and you obtained the Chair of Mathematics, which, hung with crape, no doubt, now mourns the strange desertion of its occupant. Your only work was *Butler's Catechism* (of Whately's Christian Evidences). You had never been engaged as a Teacher, yet the Catholic University placed you in one of its most important Chairs, the duties of which you must have discharged with industry, care, and attention.

Before you left the National Board, you mentioned that you repeatedly

represented to Mr. James O'Ferrall, the most active of the Catholic Commissioners, the disadvantages under which Catholics laboured in the Institution, but without effect, and "finding," as you state, "that Mr. Macdonnell had brought him quite round to his own opinions," you abandoned the hopeless efforts at reform. So thoroughly well known was your hostility to the National System, that although six officers of junior standing or of lower rank were summoned for examination before the Lords' Committee, you were not, lest you might give adverse evidence. After seventeen years' service, owing to the same cause, no letter of regret or of more than formal commendation marked your resignation, and, when a few of your co-religionists prepared to present you with some token of even personal regard, Mr. M'Creedy and the Protestant officers refused to join in it, lest it might be understood as at all coinciding in your sentiments regarding the Institution. The Resident Commissioner was jealous of even your occasional calls to see old acquaintances, and on the circulation of a rumour, some two years ago, that you were about to become a candidate for the Professorship vacated by Rev. Mr. M'Gauley, he openly declared his hostility to your appointment, stating, in clear and expressive terms, that "Butler left in opposition to the System; he has made his own bed; let him now lie on it."

It is stated that it is your friend, Dr. Sullivan, who has bridged the moral chasm which intercepted your return. He suggested a letter of *recantation* addressed to himself, in which you state that your leaving the service of the National Board, arose solely from a desire for more ease, and not from any objection to *mixed* education, and upon this unsound plank you countermarched over the abyss, after crossing which, four years since, it was believed you had burned the bridge, as the Danes did their ships, lest through moral cowardice you might attempt to retreat.

The Institution to which you have returned has perverted Priests and other Catholic officers, it called to its aid, pervert clerks, pervert authors, and the sons of perverts fill some of its higher stations. Some of its professing Catholic officers are undisguised infidels; from the Priests' Protection Society, from the Irish Mission Society, from Kildare-street Society, from the Church Education Society, from Erasmus Smith's Schools, from Orange and from Masonic Lodges, from the moral weedings of Maynooth, from the Queen's Colleges—from every anti-Catholic institution in Ireland it has drawn its leading officers. Carefully examine your antecedents, and without lifting a veil or looking behind a cloud, review your public acts in relation to education, from "Butler's Catechism" to your recent letter of recantation, and then tell us, Sir, does the moral motley of Marlborough-street number amongst its staff a more remarkable character than *Edward the* (ci-devant) *Confessor*. Strange position which you now occupy; by day the head of the Model Schools, where the teaching of the reprobated Scripture Lessons falls within the subjects of your examination and superintendence, and where the *Doxology*, copied in terms, tune, and devotional attitude from the service of the Protestant Church, is daily sung by 1,000 Catholic children, who, at the same time, are prohibited from *making the sign of the cross*, and in the evening, in Professorial robes, you are still advertised to lecture to the classes in the Catholic University.

APPENDIX. V (page 328.)

The following correspondence, in reference to H. CLINCHE, Esq., Inspector of National Schools, will illustrate the nature and character of some of the duties imposed on Catholic Inspectors—circulating anti-National and anti-Catholic Tracts, while they were, at the same time, precluded from consulting the ecclesiastical authorities in matter pertaining to their religious conscience as connected with such duties.

Education Office, 4th March, 1844.

SIR—A Dialogue has been written by a Clergyman explanatory of the principles of the National System of Education, of which you will receive fifty copies, and which Mr. Cross thinks it would be useful to distribute among such persons as may require information on the subject.

We are, Sir,

(Signed) MAURICE CROSS, JAMES KELLY, } *Secretaries.*

H. Clinche, Esq., Supt. N. S., Maryboro'.

Maryboro', 6th March, 1844

SIR—I take the liberty of submitting to you a copy of a Tract of which fifty copies were, on yesterday, forwarded to me from the Education Office, for distribution among such persons as may require information on the subject of the principles of the System of National Education, and wish to represent to you that, *being a Roman Catholic*, I feel it a hardship to be asked to circulate a publication in which it is stated, "*that, but for (the existence of) National Schools, most of the children who attended at them would have grown up as ignorant and brutish as the very beasts themselves*," an assertion which you will find made at the end of the first paragraph of page 8 of this *brochure*.

I remain, Sir, your obedient servant,

(Signed) H. O'B. CLINCHE.

A. Macdonnell, Esq., Resident Commissioner.

Extract from a Dialogue between *Mary Close* and *Catherine Free*, two Protestant sisters, concerning National Schools:

"*Catherine*—And I think when you have done, you will rejoice, as I do, that such numbers of poor children—above 300,000, as I am told, are now taught to read, and put into the way of reading the Holy Scriptures, instead of growing up, as most of them would have done, but for the National Schools, as ignorant and brutish as the very brutes themselves; and instead of learning all the vile trash that used to be picked up at those wretched hedge schools."

Circular.

Education Office, 6th November, 1845.

SIR—At the request of his Grace the *Archbishop of Dublin*, we forward the enclosed Tract entitled "Trades Unions and Strikes," and have to request you to state whether you think you can distribute copies—not as from the *Board*, but from his Grace—with advantage and *safety*; if so, he will supply them gratuitously.

We are, Sir, your obedient servants,

MAURICE CROSS, JAMES KELLY, } *Secretaries.*

To the Inspector of National Schools.

Education Office, 17th January, 1846.

SIR—At the request of his Grace the Archbishop of Dublin, we forward the enclosed Tract entitled "*Disbelieving is Believing*," and have to inform

you that if you consider they can be distributed with advantage in your District, you will be supplied with a number of copies for that purpose.

We are, Sir,
(Signed) MAURICE CROSS.
JAMES KELLY.

H. Clinche, Esq., Thurles.

Board's Order, 12th February, 1846.

Education Office, 16th February, 1846.

SIR—Your bill of work for the week ending the 7th inst. *from which it appears that you inspected no school on Wednesday, being engaged in waiting on the Archbishop of Cashel,* having been laid before the Board, we are directed to remind you that you are to devote five days in each week to the duties of inspection, and we are to request that you will do so in future.

We are, Sir, your obedient servants,
MAURICE CROSS. } *Secretaries.*
JAMES KELLY. }

H. Clinche, Esq., Supt. N. S., Thurles.

Education Office, 21st February, 1846.

SIR—We have to call upon you, *for the third time*, for an answer to our letter of the 17th ult.

We are, Sir, your obedient servants,
MAURICE CROSS, } *Secretaries.*
JAMES KELLY, }

Thurles, 22nd February, 1846.

GENTLEMEN—In reply to your letter (circular) of yesterday, calling on me for an answer to your letter (circular) of the 17th ult. which contained a Tract on "Believing and Disbelieving" and an offer of supplying me with the number of copies which I consider might be distributed with advantage in my District, I have to apprise you that as I should not wish to distribute here *any Religious Tract*, without having previously consulted the Catholic Clergy of the Archdiocese, through the medium of his Grace the Archbishop of Cashel, and not having had the advantage of being introduced to his Grace, until the 4th inst., since which time I have not been able to find a day to wait on him, I cannot undertake to say whether I shall have occasion or not for any copies of the Tract above mentioned.

I have the honor to be, Gentlemen, your obedient servant,
HUGH CLINCHE.

The Secretaries, Education Office, Dublin.

August, 1847, MEMORANDUM FOR THE DISTRICT INSPECTORS.

The enclosed Pamphlet [Archbishop Whately's Discourse to Protestant National Schoolmasters in Training, on Bible Translations and Bible Inspiration] are to be distributed among such of the Protestant Teachers in the District, as the Inspector may think fit to select, or *to others if they should express a desire to have a copy.*

MAURICE CROSS.
JAMES KELLY.

REMONSTRANCE OF HUGH CLINCHE, ESQ., DISTRICT INSPECTOR OF NATIONAL SCHOOLS, AGAINST ANTI-CATHOLIC PRACTICES IMPOSED ON HIM AS OFFICIAL DUTIES.

Cashel, 12th September, 1847.

GENTLEMEN—I have the honor to acknowledge receipt of your letter of the 1st inst., wherein you are kind enough to apprize me that I am not, in future, to occupy myself with drawing up a Quarterly Report, "until called upon to

do so by the Commissioners," from which order, coupled with a former communication from you discountenancing my practice of "receiving a Report upon each school in my charge, from the Teacher once a month," and with other communications requiring that I should devote five days in each week to the business of the inspection of schools, and to reporting specially upon the schools which I have inspected, and, that I should, on one or more days in each month, attend to the business of a Book Depot. It appears to me that the office of Superintendent of National Schools, to which I hold a letter of appointment from the Board, and the duties of which are specified, in an extract from the Fourth General Report of the Commissioners of National Education in Ireland, appended to this letter, is now virtually abolished, and that the Board have willed that I be changed from Superintendent into Inspector of their schools, whose office they formally did away with, in the year 1838.

I have, moreover, to represent to you that, owing to this entire change in the quality and quantity of my official occupation, and owing, also, to the circumstance of my being *required by the Board* to act as agent in the circulation of their books, the list of which includes some religionary works, which several Catholic churchmen are known to disapprove of, and some have condemned, and which bear no mark of approbation of Catholic ecclesiastical authority, and owing, also, to the circumstance of my having been asked, in writing, by you, to distribute Religious Tracts, the production of a Protestant theologian, and owing, also, to the circumstance of my being required by the Board to invite, among others, certain clerical Managers of Catholic parochial schools to vest in the Board the property of the school-houses in direct contradiction to the published opinion of the Court of Rome upon that important matter, and owing, also, to the circumstance of my being required to forward to the Education Office, several times in each year, special Report upon each school in my charge, drawn up according to a form, which continually draws me to lay to the charge of the Managers and Teachers of the schools, which I report upon "any violation of rules or existing defects," which I observe in the same, and, finally, owing to the circumstance of anonymous and pseudonymous letters of the defamatory kind being entertained at the Education Office, and, from thence forwarded to me to Report upon their contents; I find myself, in my capacity of officer of the Board, placed in a position disagreeable to my feelings and notions of propriety as a Catholic layman, a Catholic educationist, and a man of honor, and must desire to extricate myself from it, whenever I can do so, without great injury to my private interests.

Being desirous of keeping, if possible, from downfall a National Institution, I hereby most humbly make application to the Board, for a full and early opportunity of explaining and proving *to the Catholic Members of the Board*, at their usual place of meeting, the personal grievances that I have hereinabove enumerated, and my patient endurance of hitherto, will, I venture to hope, at length induce the Board to redress, when I shall have fully proved them all, from palpable facts, and, if desired, by a reference to the condition of the National Normal Schools, which is, at this season, in full operation.

I have the honor to be, Gentlemen,
Your obedient servant,
Hugh Clinche, Superintendent.

The Secretaries, Education Office, Dublin.

Extract from the Fourth Report of the Commissioners of Education in Ireland, iv. 19. "We intend that the Superintendent shall reside at the Model School, that he shall frequently visit the several schools in his charge, that he shall receive a Report, upon each, from the Teachers, once a month and that he shall make a Quarterly Report upon the whole to us, he will

also be required from time to time, to inquire into such matters as we may refer to him and to report specially thereupon."

This letter was submitted to the Board, Archbishop Whately, to whose Works reference is made, being in the chair, and on its being read, his Grace said, "*accept his resignation;* allow him to remain no longer." With Catholic Commissioners present at the Board, and this touching appeal made to them for a hearing, by a conscientious and honorable man, whose father, Counsellor Clinche (Professor in Maynooth, and author of *Church Government*), had conferred signal services on the Catholic Church in Ireland, not a voice was raised on his behalf, without further comment, the sacrifice of his income and station was voted, yet, at length, in 1853, those "Works, which several Catholic Churchmen are known to disapprove of, and some have condemned, and which bear no mark of Catholic ecclesiastical authority" were struck off the list, and their author, thereupon, retired from the Commission. Of course, the Catholic Body have never recognised Mr. Clinche's services or sacrifices.

Extracts from Introduction to and Biographical Notice of the ABBE MACCARTHY, prefixed to his Sermons, *translated from the French* by C. MAHONY, Esq., Inspector of National Schools.

W

(page 329.)

"The heart of society in this country (Ireland), is corrupted, and its feelings are debased by a hero-worship *more degrading than the adoration of the crawling things of Egypt*—a deification of those foreigners whose mischievous mission has been to oppress and enslave, and whose murderous path has ever been tracked by death and ruin—whilst their monuments desecrate our soil, and a miserable pride perpetuates their names—all that is great and glorious in the memory of Irishmen seems consigned to an oblivion dark as that of the grave where their liberties lie buried."

"There are many Irishmen now forgotten and unknown, who possess far more exalted titles to public regard than the foreign tyrants whose names should here, at least, be execrated, instead of being honored and applauded as they are."

"A fatal experience has confirmed the truth of Fenelon's alternative—"Catholic or Deist." The bleak and desolate region of Calvinism—the short-lived *fungi* of Presbyterianism, Tractarianism, Methodism, &c." * * and the transition from them to Socianism and Deism—to the rejection of all revealed truth, is rapid and almost insensible * * * hurrying the mind to the ruinous abyss of impiety and Atheism."

"The old armoury of unbelief is perpetually ransacked, and its contents furbished up again and again, and presented with appearance altered; and *it is much to be feared that the number of those who are willing to wield it is increasing fast;* it is too certain that the name is legion even now, though *many of them still treacherously rank themselves beneath the banner of the Church*, against which they often direct their poisoned shafts, in secret. Whether the "*gigantic scheme of Godless education*" may swell the hosts of these [anti-Catholic] adversaries, and give those [infidel] principles which are now too widely scattered, a force and direction that may enable them to accomplish the work of destruction more securely, is a problem which time can alone resolve. At all events, *the necessity of counteracting the influence of these principles is obvious.*"

"The adoration of all that relates to royalty is so absurdly prevalent amongst ourselves, it is so lavishly bestowed where contempt and disgust are alone merited—that it is unnecessary to import [from France] any indications of a similar disposition. It is not long since a preacher—of course "by law established"—degraded his office, by a most blasphemous comparison between THE SAVIOUR OF THE WORLD and a foreign vagrant [his Royal

Highness the Prince Consort], whom a whole nation senselessly suffers to delude and plunder them."

"When the Bourbon line were but a petty nobility—when the extinct house of Austria were but the vassals of a foreign power—when the house of Hanover had no existence, except as barbarous serfs—when the ancestors of the paltry Germans, whose ignorance enlightens modern Universities [Prince Albert is Chancellor of the University of Cambridge], were strolling beggars—the house of MacCarthy had reigned, for centuries, over a prosperous and enlightened people."

"At Geneva, Abbé MacCarthy's preaching spread consternation amongst the vile fanatics who inhabit that nursery of Calvinism. It seemed as if Knox and Calvin, and the other venemous brood, in which that malignant sect has been so prolific, were unchained from their dark abodes."

"Whitfield, Wesley, and such other mountebanks of religion, in its most depraved and degraded state; or the crabbed and acid rhapsodist of the infidel school, of the "ruffian" Knox, &c."

These extracts clearly indicate what were the opinions of Mr. Mahony in 1848, before he had touched and experienced the *golden* end of the System of Mixed Education in the Queen's Colleges, Queen's University and in the National Board.

X

(page 331.)

To the Right Honorable the Lord Baron Bellew, a Trustee of the Royal College of St. Patrick, and a Commissioner of National Education.

"My Lord—Your Lordship being the senior lay Member of the Catholic section of the Board of National Education, brings me to address to you, most respectfully, these remarks of mine, on the kind of Faith which the Board requires to be introduced among Schoolmasters and scholars of the Primary Schools which are under its control.

"The distinctive character of Lord Stanley's System of National Education being a profession of respect for the religious feelings of the bulk of the Irish people, and a practical and practicable provision against unfair attempts at proselytism, among the children of Roman Catholics, attending at the schools regulated by that System, I do myself the honour to make to your Lordship this communication, in order to make it evident to you that a principle of Roman Catholic doctrine is, by official authority, continually opposed in the Irish National Schools, thus showing an opposition between the Board's rules and the System of National Schools' Administration, given in Lord Stanley's letter to the Duke of Leinster, which letter has been considered to be the Magna Charta of your Board.

"In the Rules and Regulations of the Commissioners of National Education, chapter iii., section 6, we read:

"'The Commissioners require that the principles of their General Lesson, or of a lesson of a similar import, be strictly inculcated in all schools admitted into connexion with the Board, and that a copy of the Lesson itself be hung up in each school.'

"Among the principles set forth in the above General Lesson, I find the principle that 'we ought to seek for the truth' in matters of religious doctrine, and the principle that 'we should hold fast what we are convinced is the truth' in matters of religious doctrine, which principles, being at variance with the principles of Roman Catholics in regard to such matter, should not be taught by a Catholic Schoolmaster, nor learned by Roman Catholic children.

"Roman Catholics hold it as an Article of Faith, that each Catholic possesses, and has, all religious truth in the teaching of the Infallible Church, the Holy Roman Catholic Church, which God commands us to hear; consequently, a Catholic Schoolmaster, who deliberately goes a seeking the truth

out of the doctrine or teaching of the Catholic Church, denies, by the fact, in his mind, the *Catholicity* of the Church's doctrine, and no longer holds her Creed.

"Moreover, Catholics hold it as an Article of Faith, that infants receive in the Sacrament of Baptism the gift or virtue of Faith—an act of which they ought to make when they come to the use of reason, thereby professing that they believe, on the authority of God's revelation, and because He has commanded us to hear the Church, whatever truth the Church teaches them to believe; and therefore, a Roman Catholic Schoolmaster, who after making such act of Faith, would bring himself to 'hold fast' the doctrines of the Catholic Church, *on the ground*, not of the Church's authority, but of his individual reason, would, by the fact, give up the virtue of Faith for his own private opinion. How much more, then, would he be acting against Catholic principle, if in his seeking for the truth, he came to be convinced of non-Catholic doctrines being 'the truth?'

"The author of the Board's General Lesson considering, perhaps, that among people professing Catholicity—

> 'If but right reason drives that cloud away,
> Truth breaks upon us with resistless day,'

puts the Teacher and learner of his General Lesson off the old idea of Faith, in regard to religious truth; lowers the grace, virtue, habit, or gift of believing the Christian doctrine down to the mere natural habit of holding religious tenets or notions from personal inquiry. He deftly substitutes for the actual, palpable, and unchangeable creed of the Catholic Church, the indefinite existence or possibility of whatsoever phantasy the National School's student 'is convinced to be the truth;' and in the phrase, 'we ought to seek for the truth,' coupled with the assertion that 'many men hold erroneous doctrines,' he draws us Catholics to acknowledge that we have not true Christian doctrine; while, in the proposition, 'we ought to hold fast what we are convinced is the truth,' he gives the reader to understand that the opinion, judgment, or conviction of the individual child, or other scholastic truth-seeker is a good ground of Belief, in matter of Christian doctrine. Thus he invites the Catholic child to make no account of his Faith—to consider belief and opinion as convertible terms, signifying the self-same thing—and to hold as Christian doctrine whatever he may, in his seeking for the truth, judge to be such, on the ground of his own conviction—that is to say, on the strength of his private judgment.

"Your Lordship may also perceive that with the above described element of anti-Catholic doctrine, contained in the Board's General Lesson, there is skilfully mixed up, in that piece of composition, some principles touching love of our neighbour, which Catholics find also in their Catechism—thus forming a compound of sound and unsound religious doctrine, calculated (although, it may be, not designed by the author) to prepare the minds of Catholic children for the reception of a phantom of abstract Christianity, such as has sometimes been known to haunt the mind of well-lettered and intelligent young persons who have strayed from the fold of the Church.

"Therefore, my Lord, for Roman Catholic School-teachers and scholars of your National Schools to teach or learn in those Schools the principles of the Board's General Lesson, is derogatory to the reasoning power, and dangerous to the religious principle of those humble members of the Church to which we belong—a fact however, which non-Catholic members of the Board cannot be expected to believe, or be aware of, until they have found it to be maintained by the Roman Catholic Commissioners with unanimity, firmness, and feeling—not as a matter of form or of opinion, but as a matter of fact and of Faith—which humbly hoping that your Lordship now holds it to be, I have the honor to remain, my Lord, your obedient humble servant,

"SCHOLASTICUS."

"Dublin, Feast of St. Hugh, 1850."

ERRATA.

Page 104, the year in Letter of the National Board should be 1855, instead of 1854.

„ 185, omit "opened," first line.

„ 205, fourth line from bottom, read "much as is in you, have."

„ 230, for "*sante*," foot note, read "*santa*."

„ 270, for 185, first line, read 1854.

„ 335, for "has," fifth line in foot note, read "had."

„ 347, for "*à priore*" read "*à priori*."

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